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THE
DIVINE ORDER OF DEVELOPMENT
AS TRACED IN
NATURE, MAN AND THE BIBLE
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Methods of Christ and of the Spirit

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By PROFESSOR R. J.

JOHN COUTTS,

AUTHOR OF "MAN'S ORGANIC CONSTITUTION," "BRAIN AND INTELLECT,"
"THE SEVEN PRINCIPLES," "THE TREE OF LIFE," "CHRIST'S KINGDOM,"
"THE DIVINE TRAVAIL," "THE DIVINE INHERITANCE," "THE DIVINE
WISDOM," "THE DIVINE PURPOSE OF GRACE," ETC.

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PREFACE.

In former works dealing with the study of development, the standpoint has been that of enquiry ; of trying to find out in the light of Science, Philosophy and the Bible, what men can discover about the order that exists in the Universe. The Evolution theory, in the past, received careful consideration, with this result, it was found to be too limited ; it shut out from study realms of thought of supreme importance ; it was natural and mechanical in its method ; thus whilst very useful from the standpoint of Nature, it failed to interpret Man, truly or fully, as spiritual ; and the attitude it took toward the Bible, and Spiritual religion, made it quite clear that such a theory, or system of thought, could not be accepted by spiritual thinkers. The steps of onward study that have been followed tend to show that scientific enquiry, and pure scientific results, are not the private possession of the School of evolutionists only, they are Divine gifts of truth to all men ; and all men are invited to drink deeply from the fountain of Science because it is being discovered that this water of Truth and Life is the purest that men have found. There ought not to be any conflict whatever about the term "pure Science ;" what men mean when they use it is that they have discovered certain definite, true relations and conditions of thought, that are in harmonious agreement. They say that they have found Truth ; that Truth has set them free ; and that they are no longer the children of experience, or empiric enquirers, who are trying to discover order and law. What this means is that Truth exists as objective fact ; that Truth becomes a personal matter of experience in psychical thought ; that the man who loves Truth is not satisfied with what is sensuous, or what appears to be true ; he must go on to consider, analyse, synthesise, generalise, and put in universal order all the facts expressed by things, thoughts and the true relations of thoughts as Science. In this sense, Science means the harmony of thoughts in all their relations ; the order that is known to exist in the universe and that can be traced by the Intellect. The physical Sciences are examples of what Science means as discovered order ; when men discover the order that exists ; they say that this is equivalent to law as universally true ; and thus law becomes a moral ideal, a standard of thought to which appeal can be made.

It will be observed that order, and law, as thus explained, must not be limited by the natural, by what is physical or psychical. The empirical, the region of enquiry and discovery must be left free ; and what is spiritual or religious, must also be admitted for consideration ; because, it is reasonable to expect, that these realms also will in due time be resolved into their rational order and laws. It has been by following this method of study that the conception has arisen that there cannot be real conflict in the world of Science ; there are differences, and if these are misinterpreted, then the would-be scientific thinker might make assertions, which in the fuller light of Science would be seen to be incorrect. For example, Evolutionists assume, and assert, that the process of evolution is continuous from Force to Altruism, and that there is no break in the continuity. This is

mere theory ; it has never been proved to be true ; it has been denied by evolutionists that there is proof of evolution from Force to Life ; from Life to Spirit ; from the natural and the psychical to the moral ; and Christians have never been moved from their position that the natural, the fallen, cannot evolve in a natural way and become spiritual. With an Evolution theory so weak at several points in the natural realms, and rejected by spiritual men, it is not difficult to see that, as a natural philosophy, it required careful investigation, and that it should be called upon to prove its Science, and confirm its theory. What has been suggested in this book tends to show that there is no disagreement between the natural and the spiritual, or evolution and development ; the natural is required, as Science, to produce forms, thoughts, related thoughts and universal ideals ; by these, men receive spiritual illumination ; in the light of the natural there is transfiguration into the spiritual ; and the spiritual life is made manifest as in harmony with, and as the complement and supplement of what is natural. What will be found worthy of careful study is that the evolution theory, of a continuous development, will not stand the test required ; the spiritual rejects natural, mechanical continuity ; and suggests that the more correct method of expressing the truth is by added principles, as related ultimates ; by recurrences in realms and kingdoms of thought ; by concurrence, and the continuity of each realm as a distinct development.

There arises in this study metaphysical problems which have interested men from the days of the Greek philosophers. What the Evolution theory asserts is that Force is the Ultimate, as the Unknowable ; what Christians have maintained is that the statement is inadequate ; mere power or energy, is not the equivalent of living processes, of spiritual thought, of intellectual acquirements, of moral values, of sin and suffering, Grace and Sacrifice, forgiveness and peace, and of the dominion of the spiritual over the natural and the earthly. In fact, if all these have their existence among men it is clear that they are not uncaused, or irrational ; there must be a fuller explanation of the nature of things as natural and spiritual, than that supplied by the theory of Evolution. The facts are there, and they require to be explained. Not so, seems to be the response of the evolutionist, all that is required by natural men is to shut their eyes, close their ears, harden their hearts, abolish metaphysics, keep out from consideration all human conceptions about God, the Bible and Salvation ; and if men cannot be satisfied with this munificent gift of Evolution, of what is reasonable and natural, then let them be treated as ignorant and superstitious people ; and let them, their God, and their Bible, be excluded from all societies where the glorious light of natural Evolution has been received. The decree went forth that the god Force, the Unknowable, was to be worshipped and served ; and the priests of this new, natural Cult were to be evolution theorists. The results have been to them very disappointing ; the Cult has not prospered, the god has not been worshipped, and what seems very strange, the Unknowable has been making Himself known in new ways. For example, this thought was flashed forth upon men, that in the past they had failed to grasp all that God had been to them ; and what He had done for their salvation and redemption from Sin. His suggestion seemed to be, do not think of Me as Force, Power, the

Almighty ; think upon Me in the future, as Gracious and Merciful, and as, during the age of Grace, in the state of Divine Travail ; the Sacrifice for the Sin of the world. When this word had been given to men, then He seemed to be waiting to convey to them another message which conveyed the impression that the Divine Travail has not been in vain ; because, by this means, God gives to all men the Divine Inheritance, as a redeemed possession, which they are invited to enter, and to possess in all its fulness of spiritual blessing. It may be that this Inheritance was despised and rejected by wise men ; because they could say that such an Inheritance, if based upon Travail and Sacrifice, could not be compared to the Inheritances already possessed by men as found in Greece, Rome, and the Christian Church and Empire. Following this word about an Inheritance there was the invitation to visit a mountain peak higher than Horeb or Pisgah ; and what was then suggested was that God had not only travailed in Sacrifice and given to men an Inheritance ; He was waiting to receive them at the Feast of Divine Wisdom, where He would explain in what way the Divine Wisdom, in love, surpasses the empiric wisdom of the wisest philosophies. What followed, it might be conceived, was an explanation of the reasons why He was giving to men these special revelations at this time. What men required to know is what the " Divine Purpose of Grace " really means, so that they might rise above the natural, the carnal and the mechanical, and be able to see that whilst it is true that God is Force, the Almighty ; it is a more sublime truth, that He is Grace as Divine Love ; that Love means Sacrifice, and that it is in terms of Grace, Sacrifice and Love, in Jesus Christ, the Saviour, and Son of God, by the teaching and guidance of the Spirit of Christ, that all these things are revealed to men in Scientific order. The Divine Purpose of Grace seems to suggest to men that they really are not so wise as they have conceived themselves to be ; that they have been limiting themselves to one, two, and three dimensions, worlds ; that He had been inviting them to ascend to Mount Clear, and from that plateau He would reveal to them the four square City of God and the universe of four dimensions. What was then suggested tended in this direction ; it was to show that the three dimensions world, that is empirical, can never satisfy spiritual men ; they must become mystics, that is men who love pure Science ; and that the true mystic includes in his universe the natural and sensuous ; experience and the psychical ; all forms of reasoning and empiricism ; and that all these are summed up in the mystic and the Scientific universe where they are seen to be in harmony.

This book, " The Divine Order of Development. " is another message to men from a new stand-point ; the conception being that the vision is seen from Mount Clear, and that this may be, in some sense or other, a true mystic vision of the City of God as seen in its four-square dimensions. If " The Divine Purpose of Grace " may be conceived as a Scientific explanation of the truth, of the intellectual order of the Kingdom of Grace ; then this book will not unfitly be thought upon as the manifestation of the Divine Life in Grace and Sacrifice as it is being developed in history. Falling back upon the order of development, as favoured by philosophy, the " Divine Purpose of Grace " is as the objective vision of particulars. The conceived " Divine order of Development " is as the individual synthesis as conceived by one

mān. If this is correct, then what thinkers will be prepared to conceive, as possible, is that all particulars and the individual synthesis calls for an advance to the study of general principles; and to that universal synthesis which will in due time be manifested.

The book conveys its own message to thoughtful men; it is not necessary here to enter into detailed explanations about the subject matter. The theme is Development; there is an introduction to the study; a glance at development in history, Nature, Man and the Bible.

The thought that underlies all forms of development is Life, thus : It is stated that "God is Life;" that Christ has Life in all its diversities in Himself; that the Spirit of Truth reveals the Life in Christ; and this Life is the Life Eternal and Immortal. God is conceived as Grace, revealed to men, as Divine Love, in a body of Sacrifice, that is in "Divine Travail." Christ is referred to as the "Divine Inheritance" of the Saints. The Spirit of Christ is the Perfect "Divine Wisdom," or the "Spirit of Truth;" the harmony and unity of the works of the Spirit are revealed to men in the Divine "Purpose of Grace," as revealed in the Bible. God is Eternal Life; the Lord of Life expresses the Divine unity in these words: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." In these, the deepest mystical thoughts of Christ, what men find is the want of unity in mankind; the serious separation of men from God; the union in the Spirit of Father and Son; this union in Grace conveyed to mankind in Christ so that there may be brought about in the universe perfect peace in love. In the light of these thoughts, the family of Adam, and the parable of the prodigal son, may be studied, as teaching the same truths. Adam as the fallen race; Cain the first-born Son; Abel the Shepherd and Martyr; and Seth the one who takes the place of Abel. In the parable, the story is about a family where there is a prodigal son, selfish, self-asserting and disobedient, who claims his portion and comes to want; there is an elder brother who stays at home and yet lives far from his father in Spirit; there is One who prepares the way for repentance, pardon and peace, unnoticed; and, there is the Spirit of the Father looking and longing for the returning prodigal; going forth to meet him with glad welcome and manifold blessings. In the Bible, from beginning to end, the same forms of truth are being repeated under new conditions. Is it not so that the great curse of this age is to be found in that prodigal Spirit of humanity that has departed from the Father and from Home? What men require is to come to themselves, to become sane in mind, to repent and to make confession of sin. This has ever been the mystic vision through all the ages; it is that "God is Love," and that He loves, and is waiting to be gracious, to bestow His blessings upon those who return to Him.

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The Divine Order of Development,

AS TRACED IN

NATURE, MAN, AND THE BIBLE,

BY THE

METHODS OF CHRIST AND OF THE SPIRIT.

CHAPTER I.

INTRODUCTION TO THE STUDY OF DEVELOPMENT.

In "THE DIVINE PURPOSE OF GRACE" the thought was suggested that mysticism had attained to the Divine spiritual vision. Taking up the allegory of the great Dreamer of Bedford Gaol, the Delectable Mountains had been reached and from Mount Clear, with a good telescope and a steady hand, those who had skill could perceive that City of God which has descended from heaven, and is to be found upon this earth. This famous City is the one that Abraham sought for by faith, knowing that its Builder is God; it is that Holy City of which Ezekiel wrote; it is known as Sion, "the city of the living God, the heavenly Jerusalem;" and John, the beloved disciple, saw it in a vision as "coming down from God out of heaven, prepared as a bride adorned for her husband." This is known as the Beatific vision; it is what cannot be seen with the physical eyes; it is the music human ears cannot hear; but all the same, the City of God is true and real, to those who "in the Spirit" have been taught to discern physical from carnal, and carnal from spiritual.

In the past, practical men have conceived mysticism to be something visionary; and as not having any real existence. What mysticism may now claim is that practical men who interpreted mystic thoughts in the past failed to apprehend their true meaning; as empiricists they limited themselves to earthly rules of thought, and thus they could not comprehend the conceptions of mystic thinkers. On the other hand, mysticism is now explaining, that according to the law of development, mystical thoughts must be studied like every other science, in systematic order, as subject to law. Mysticism is not a kind of irrational spiritual intuition; it claims to be

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a living organism ; it arises out of a divine seed ; it grows and develops in harmony with the laws of the living ; it produces seed and the seed produced is living and reproduces seed after its kind. Mysticism is making the claim that it is not the same as mystery ; but that it is the true interpreter of all knowledge ; the means by which all that is physical and empirical is transfigured and becomes spiritual knowledge. What mysticism may be represented as claiming is, that it alone can see truth in the light of eternal laws ; meaning by these words that the Divine Will is behind, at the root of Divine Law, as interpreted by scientific knowledge.

It is this thought of universal law, as guided by a law of development, that is the moving spirit of this age. This is what advanced thinkers are keeping in view in all their labours. The thought may be expressed in this form : The universe is a wonderful machine capable of being analysed into its related particulars and synthesised into one organic body. There is a machine that can be studied in all its relations ; and, it is possible for men to understand in what way the body has become differentiated and how it has grown. Objections have been raised to this mechanical, and living, aspect of dealing with the great problem of creation ; but the objectors in many instances, it is to be feared, have not been able to grasp the great thoughts of those who have been privileged to see this vision of truth. It is admitted that in the past there have been men who have expressed their views upon this subject in an objectionable form ; they have frankly cherished the spirit of agnosticism as related to spiritual problems ; they have placed the limitations of science in the wrong place ; and the results have been serious, as witnessed by a long period of antagonism and strife, in which the parties have found themselves unable to come to any agreement. If agnostics have greatly erred on the one side, it is true that religious thinkers have failed to grasp the far-reaching truths of science on the other ; the problems that have arisen are not only mechanical and vital ; they are also ideal, real and fundamental. What thinkers are finding out is that they require all the scientific knowledge that men can attain unto ; they must receive all that metaphysics can teach ; and all that theology can reveal. To put this matter in another form, men have discovered that they are not scientific creators, but the interpreters of true related knowledge. Their great

weakness lay in not possessing sufficient scientific knowledge, and in taking very limited views of what they did know. In fact scientific thinkers required to pursue their scientific enquiries as far as they possibly could, even to the verge of pure ultimate idealism ; and having arrived at this destination to prepare themselves for the reception of further information from other sources, should the light of truth dawn upon them from another direction. Men do not possess infallible knowledge ; in the past they have been enquirers rather than scientific thinkers ; therefore, the agnostic spirit, cherished by some, became the means of spiritual blindness. Having rejected the spiritual they posed as judges not as enquirers ; they said we know of no spiritual world, therefore to us it has no existence, and we count those who cherish such beliefs as impostors, or deceivers who were willing to be deceived. The position of the agnostic, as confessing ignorance of spiritual knowledge may not be blameworthy ; but the detestable spirit that declares that no spiritual knowledge exists, as related to the invisible and the spiritual universe must be condemned on account of its narrowness and intolerance. This spirit is that of self-asserting individualism ; it is assuming knowledge not actually attained, and attempting to set up a standard of thought which other men cannot receive ; the position is grotesque in its folly ; the men so thinking, and acting, limit enquiry by their own limitations ; they claim to be gods. The position is not altered by a hair-breadth even when thousands of agnostics and infidels make similar assertions ; yea, though all men were found to be tainted by the same evil spirit of unbelief, their crude conceptions would not have any effect upon spiritual laws ; they would simply prove that to them the spiritual realm was not true and real ; but the spiritual world would move on in its orbit, and the poor demagnetised thinkers would remain in the world of spiritual darkness unable to enter the glorious universe of light and truth. Whilst all this, and much more, might be asserted by a spiritual thinker of the religious school of thought, it is well to recognise this truth that the agnostic would have no difficulty in shewing that the religious spiritual thinker might occupy a similar position as related to the details of the physical sciences. He could assert that a whole world of intellectual light and truth had dawned upon the world of the most marvellous kind ; and

that many men, of the theological and spiritual types, had never entered that great realm of thought; thus that world is to all such believers a realm of darkness. The strange thing here, when men are able to judge truly as to the relative positions of both parties, is that they are both found walking in the spiritual world; the agnostic being unconsciously in a spiritual world that is physical as it is being transfigured into the spiritual scientific light; whilst the theologian may be described as living in the spiritual empirical world of thought. The point here is an interesting one, in this sense, that the empirical spiritual realm in which the theologian lives may be high within that special realm; but the man enlightened by pure scientific physical knowledge has begun his career of development in that realm which is not as yet within the range of spiritual consciousness. This is a complex question not easily understood; but it arises in the study of the order of recurrent development which in the past has received consideration, and will in the future require to be carefully studied.

What mysticism claims here for itself, and for all others, is room to think; what it will not permit is that the eyes be blinded by agnostic unbelief; or its hands and feet bound by dogmas of theology or the theories of philosophers. If the former were permitted the result would be the loss of the mystic vision of the City of God; if the latter, then although faith, hope and patience would continue their labours in seeking for, hoping to find, and patiently enquiring after, the way to the City, the way would continue to be that of the Desert of Empiricism. The City might be in and around the enquirer, and yet, the strange failure would be the want of vision and of realisation. These thoughts are as musings by the way; to the sensuous thinker they may appear to have no practical meaning; they speak of differences and disagreements; and, yet it is here assumed that agreement is possible if only all men were on the summit of Mount Clear and held in their hands the divine telescope to be used in perceiving the City of God; the dreary Desert of the past; and the sad valley of disease and sin.

Before advancing to the special study to be undertaken in this book it is necessary to glance as briefly as possible at the lines of thought that have been followed in the past. The object here is not exposition, but simply to indicate in

what way mysticism can receive information from all sources ; how in strange ways it converges all particulars into a centre of light and life ; and then, going forth upon the diyine mission of gracious science, returns to earth radiating the light of grace and love. It may be premised that mysticism, in the sense suggested here, cannot be limited by any of the lower realms in which mystics have found a home in the past. The Mystic Spirit moves freely in the physical world ; and it rides as in a chariot unseen through the ocean of ether as guided by electro-magnetism. It takes possession of the psychical body and there is individual illumination ; the light of heaven and the light of earth become correlated, and thus grace, light, life, and love, are seen to be universal truths.

What has to be realised by those who wish to attain to the mystic vision, as seen from Mount Clear, is that this altitude of thought cannot be reached by using the wings of imagination ; neither can it be found by groping in the darkness and proving every step of the way by the reason ; both are useful, but wings require power to move them, and the reason requires light for guidance ; therefore, the pre-existing requirement for every mystic thinker is life, that is the life in God, commonly known as faith. The parable is a homely one, the power that moves with wings, if acted upon by an external force will respond to that energy, rise and sink again to the earth ; and, the man who has no light within, and is groping his way through a dark world need not be surprised when he discovers that he knows not from whence he came or whither he is going. Here again the parable of Divine Grace, as light and life, is revealed ; the light must be revealed, come from the Sun of Truth before the man can perceive it ; the response is faith ; the darkness receives light and life, and in due time, there is interaction and light and life are swallowed up in Divine Love. Practical men may say that they have no time to study parables ; but they do not know that all truth and every form of life, is parable ; and, the nearer they get to the kingdom of heaven, they are advancing into the universe of parables. It is here as with the disciples of the Divine Teacher ; men are being asked, if they do not understand simple earthly parables, then how can they expect to understand all parables ?

What the Teacher seems to suggest is, that all manifestations of power and life are in their nature parabolic. There is an external world in which the child lives ; and that world is the one of parables, or likenesses. The child may be said to see, hear, taste, smell, feel, hunger, thirst after, and even to love what is parable ; there is transmission of the external world into the internal mind ; the parables can be compared and they are found to agree. The youth and man are not satisfied with simple reflection ; they wish to know the why ? and how ? of all parables, and thus they set forth to discover in what way, or order, events take place. This is the simple explanation of the source of all empiric reasoning in experience, theory and practice, philosophy, and theology ; get to the root of all their methods of thought and it will be found that the process of development is from the physical to the psychical ; from the psychical to the intellectual, as relations ; and then there arises, comes into view, the great region of parables in the likenesses of the natural and the spiritual. Men may know parables in manifold forms as natural and spiritual, but it is all kaleidoscopic ; it is changing forms and said to be " a vain show." These are the every day thoughts of sages and wise men all down the ages ; mankind has been traversing the great Desert of human experiences, and it has been the old, old story of thirsty pilgrims and illusive mirages. It has now become possible to assert, with hope and confidence, that the time has arrived when the seers will be able to rise above illusions and mirages, these Cities of the Desert. They will be privileged to look upon the City of God as it lies in its beauty before the vision of those who have the light of heaven in their eyes ; the life of heaven in their hearts ; the Grace of Christ in their souls ; and the ether of heaven permeating their spiritual being. All this means, in plain parable, that those who would see the Kingdom of Heaven must be born again into the divine mystic life, that is have faith in God ; have eyes to see and the wings of imagination to soar into the seventh heaven of truth ; they must be prepared to labour intellectually, patiently, in the light of heaven to discover the true relations that exist in the universe ; and, above all, they will require to study, know and conform to the divine order that exists in this heavenly country.

It is not easy to explain the way that must be followed

to find this City of God ; to say that this is the plain path, and if men follow it they will assuredly arrive at Mount Clear and see the City of God. This is parable, and it is seen to be so. The difficulty seems to lie here ; the mystic will say to the child that such a parable is true because the City of God is all around in the universe, in all its particulars and details ; it is also within the child ; and yet it is like unto a pearl so precious that everything possessed must be sold to realise this City of God. The child is in heaven ; heaven is in the child ; and yet the child must develop into the order of the heavenly ; it is all paradox, and it is all true. It is a question of true magnetic response, or of dia-magnetism ; it is that of relations ; it is whether the child is in the light or darkness ; whether the polarisation of the spirit is divine or demoniac ; attracting or repelling ; the relations true or false ; the actions good or evil. All this it will be observed is parable. it is taking the things that are natural and trying by means of these forms of thought to attain to what is spiritual. There are many lines of thought upon which men can operate to find the heavenly city. They may all be said to be mystical or spiritual ; but the strange thing is that they all agree in their forms of development ; they follow the same order, and they reach the same end. One line of thought to begin with, is that there is the inherent belief in a child that an external universe exists ; faith begins as low down in creation as in the unconscious ; faith is a seed not yet a plant, flower or fruit ; it is germinal ; it is light and life in God. The unconscious develops into the semi-conscious, to experience in an individual mind. The semi-conscious experience ripens into empirical enquiry, the desire to know the true relations of things and thoughts ; and history is full of strange ways that men have taken to find out where peace, reconciliation and harmony are to be found. This is the great Desert World wherein men have sojourned throughout the ages ; and, as wise men know, they have done their very utmost to find the true way to the City of God. This search has been through ages and dispensations of Grace ; all the nations have sent forth their wisest men to find the Divine City ; and the strange thing is that they have lived, moved and had their being in it, and yet they could not see what to them was invisible. What the Lord Christ, by His Spirit, has been teaching men, by means of science in the

days, is that they have been following the wrong way, and that if they would see the City of God, it must be found in the light of the divine method of Christ ; that is by scientific truth and divine wisdom. Science, that is true knowledge of relations of thoughts, is the means by which there is the transfiguration of experience and of what is empiric. The first is valuable in this sense, it is the psychical perception of things, and the conception of thoughts as they develop into the realm of consciousness ; whilst the second may be summed up in intellectual and moral efforts to place in order, as knowledge and for duty, the psychical thoughts contained in the mind. Pure science is pure mysticism, or it is the order that exists in the fourth dimension universe. Science defines all relations of all thoughts, thus it includes in its empire all that exists in the objective world ; all that is conceived in the subjective world of the mind ; and all empiric reasoning ; thus science is radiant truth reigning supreme in all realms of thought, the result being a glorious living body clothed in robes so bright, glistening and beautiful that it is impossible for men to make them more pure and white. This also is parable, what it means is that scientific truth when known is divine ; it is the order found to be existent in the universe ; it is divine law ; it is where men are able to grasp the conception of the Divine Revelation given to them by God, through Christ, by the illumination of the Holy Spirit, as expressed in varied forms in former works. It is the method of Christ that reveals the light of scientific truth ; and it is the Holy Spirit, by the psychical forms of Faith, Hope, Patience and Love that illuminates the mind and soul of man to see what Christ is ; thus to regenerate spirit and soul and to bring man into harmony with the Divine Christ.

The stage of thought here is not that of empiric enquiry ; it is proclaiming definite lines of thought as conceived in the light of science, and indicating the results that follow. Science has advanced so far as to guide men into this region of mystic thought ; therefore, this is not where criticism should enter uninvited ; the world of the critic is in the lower realm of empirical enquiry as bearing upon the details of science. When the mystic student has said good-bye to the earthly critic, and to scientific enquiry, and is taking an aerial flight under the guidance and care of the angel of science, it is

not fitting that there should be distraction, and irritating differences of opinion. The region of flight is far above the din and turmoil of cities; the voyager desires to rise above the clouds of earth so that the vision may be clear to see sun, moon and stars above, and the earth in its true relations and proportions. The meaning here is not that critics should not study and consider what is stated; but simply that their criticisms should be intelligent with some real conception of the subject matter with which they are dealing.

It may be safely asserted that science has advanced so far as to be able to state definitely that the realms within which scientific thinkers have been working can be limited to four worlds; these being the physical, the psychical, the intellectual and moral, and the spiritual. These four worlds are capable of being divided into two realms each; thus the forms of thought that are to be followed begin with the physical as found in the realms of Force and of Life. What science teaches is that the realm of the inorganic is one, as objective in its relations; whilst the realm of the organic is also one subjective, or vital, in its order; that as related to their order of development they differ; and, as a matter of classification, they cannot be explained in the same terms as order, law, or related conditions. Whilst it is true that these differences exist and they must be recognised; it is also true that the inorganic precedes, in order of time, the organic; that there appears to be development from the inorganic into the organic; that a strange mystical union takes place; and that there is inherent in the organic all that is to be found in the inorganic realm. What science can be conceived as going on to explain is that these two realms are capable of division into many correlated sciences; but, for simple exposition, as lines of thought, they can be summed up into four divisions each. Here the law of development has to be kept steadily in view, because what science tries to teach is how development has taken place in time. The order of thought, as related to the scientific enquirer, in the inorganic realm is that of external forms; of chemical analysis and synthesis; of spectrum analysis and light; and of the correlation of the physical forces. The physical forms mean what men see, hear, and feel by their special sense organs, with that faith which is inherent in them,

that things are what they appear to be. The child-man believes this to be true ; science does not affirm or deny that such thoughts are incorrect, but simply recognises that this is what the child sees and thinks, and it would not be seemly for science to contradict the child. What the child sees, hears, and feels is true to the child ; and what science knows is that the child requires to grow in knowledge so that in due time there may be fitness to rise above what is sensuous, and ability to know that in the division of chemistry a new realm of thought and new conditions require to be studied. What is taught in the chemical class is that matter is not what it appears to be ; it can be chemically analysed into over 70 elemental forms ; these elements are related to each other atomically ; they can be divided into families ; they have wonderful mystical properties of affinity, of attraction and repulsion. Each element is conceived as a particular thing ; and yet, strange as it may seem, mystical thinkers have conceived the thought, that if they only knew all the relations of these mysterious elements, they would be in possession of the magical philosopher's stone by which they would be able to change the baser elements of matter into pure gold. The pure gold here is not to be conceived as earthly dross ; rather it ought to be conceived as the pure gold of those divine thoughts with which the City of God is said to be paved.

When the student has passed through the chemical class he is taken by the hand and led into the third division of the realm of the inorganic. Here he is taught that elements of matter are not what they appear to be ; they are capable of further analysis by heat and radiant light ; they can be evaporated in light by heat ; the rays pass through the prism and they take their places in due order upon the spectrum as bands of colour, as heat rays, or as violet and invisible rays, which have wonderful mystical powers. Light and heat dissolve and analyse forms of elemental matter ; all the elements can be analysed in this way ; and it may be inferred that if they were analysed the result would be the spectrum as analogous with the solar spectrum as produced from a ray of pure light as refracted through the prism. The factors of thought in this most wonderful division of the analysis of light and of elements of matter are that the light, or the elements, are subdivided into thousands of

particular rays which are found to differ in their rate of vibration, and in other ways that do not require to be stated here. It is in this realm that the mystery of light and darkness arises; where the pure prism gives good results; where an imperfect prism will produce chaos; and, where the enlightened Spectrum Analyst is taught not merely that he can read the mysteries of light and matter; but by synthesis he can resolve the whole into pure light, and thus realise that wonderful cycle of thought which suggests to men that the order is one of divine truth; not chaos or chance, but the Divine transcript of the thoughts of God. Spectrum analysis carries the student away from the earth, its elements and light, and, ere he is aware, he is caught up into the divine chariot that surveys the universe; the sun, moon and stars converse with the servants of Light by these strange refracted rays of light; and, the universe, in a universal language, reveals to men the transcendent thought that the physical laws are the same in the earth and sun, and in the stars that are not visible to the naked eyes of men.

What science has to say about matter is that it is elemental in form; that elements are not what they are thought to be; that they can be dissolved into radiant light, beautiful colours, heat, darkness, motion, a unity of light and a language that is universal. It is during the process of studying this universal language in light men make the discovery that their senses are not sufficient to find out all the mysteries of the Universe. Light comes from the Sun, it is said; but in what way does it travel? Is it molecular, or is it by vibration? If vibratory, then what is it that vibrates and carries the motion forward at a definite rate per second? It was through the study of this problem that physicists discovered that they had to assume the existence of a universe of ether; it is said to permeate the universe as interstellar and inter-molecular, and it is in this realm that the electro-magnetic forces are in operation. The direction in which scientific thought is turning as to this division is, that energy, causing motion, is also a separable division in the inorganic realm; that is to say, the varied forms of the correlated forces are related conditions in matter, of light, electricity, magnetism, and other forms of motion. Just as the chemical division is capable of being analysed into elements, and light into rays,

colours, rates of motion or vibration, so the physical forces may be correlated in their modes of motion, as arising out of ether changing into heat, light, electricity and magnetism, &c., and all these may pass through a cycle of motions which are correlated in their order.

Science leads the student onward to form such conceptions as these of the inorganic realm, as order and law ; and what is continually affirmed is that what men discover is order and law as related conditions. The conceptions are cyclical in their order, and recurrent in their forms ; in other words the development is not in one straight line, but from matter to energy ; matter as elemental ; matter as elemental and as transformable into light and darkness, &c. ; matter, elements, light, darkness, motion, and energy as power, physical force as underlying all that is found in the inorganic world. The inorganic realm can be dissolved into rays of light, or into ions and electrons ; the end of the analysis is the division of the electric ray, or current of electrons, into three modes of motion, electric, magnetic, and what cannot be deflected from the straight course, penetrating iron or steel as light passes through glass in a window. What then is this ultimate force or energy ? No one can tell ; it is abstract power ; it is the reality that underlies all motion, light, chemical elements and forms of matter. Thinkers have agreed to name this power, Force, as impersonal ; those who cherish the spirit of reverence and believe in God, are inclined to say this is the revelation to men of the most ancient Name given to God, for it is written He was known as " the Almighty."

Turning to the realm of Life, it is assumed that a new power, or principle, is revealed in all that is endowed with physical life. The evolution school, naturalistic in its modes of thought, assumes that out of the realm of Force, under definite conditions, the dead becomes living, and that it is not necessary to think upon the living as differing in kind from the non-living. It is only fair to say that in both instances the lines of thought are equally assumptions ; that is trying to explain, in theory, how life becomes manifested in organs and functions. The solution is not to be found by reasoning ; for the strangest of all reasons, the realm of thought surpasses the reason, and all reasoning about the matter only tends to prove that those who thus

labour do so in vain, they have not discovered that the reason is limited. To reason means to compare, relate, condition, two or more thoughts; in the words Force and Life there are unit concepts; therefore, it is folly for intellectual men to say that they can reason upon one concept, or abstract name. Force is the source of all related thoughts on the one side, and the final synthesis on the other; it is as the light changing into the spectrum; and if the prism is pure and true the result will be light, or Force; and it is in this realm of thought that all reasoning is vain. This is what men really mean when they think of faith as realising the Invisible; it is believing the ultimate fact, knowing that thus it is, thus it must be, and that this is the very constitution of Nature and of Man. In a real and true sense this is Metaphysics; it is above the physical and related conditions. Life is known by its manifested relations; the abstract Life is the object of faith. Force is expressed under the same forms of thought, and the sooner men perceive what these truths mean, the more fully will they realise that they are wasting precious time in trying to define what cannot be defined. This leads up to the conception that these two principles can be compared by the intellect with this strange result that the knowledge gained still remains negative; that is to say, by reason men can say that the two principles differ; that they are not similar in their methods of manifestation; thus they do not reveal even by this comparison any positive knowledge of their essential being. There is a school of thought that thinks the difficulty here can be solved by assuming that function is everything, and that there is no essential Reality; but, as out of nothing nothing can come, this seems a reasonable answer to this apparently unreasonable assumption. The two ultimate facts are Force and Life; Force precedes Life, and prepares the way for Life to appear; they may be One, or two in their essential Being; men may have no choice but to think of them as two, and yet they may be a two-fold manifestation of the One. This also may be parable, or Metaphysics; but it is not anything new or strange; in fact every thoughtful man will find the same mystery in himself; his physical body and his whole being is one; and let him reason as he will, he is unable to discover what is the essential unity of his ultimate being, or what the related

ultimates are that constitute his complex organisation and constitution.

Life arises out of death ; physical organisation out of the inorganic ; the dust of the earth is formed into a man ; the man falls into a deep organic sleep ; a rib is taken out from his body from above the pulsating heart ; and lo ! the rib is changed into the semblance of gracious divine love. This is the parable of Eve, the Mother of all the living. Life is seen in that which is living ; the history of life in all its particulars and in all its individual forms ; in the one form and in the many forms ; in the protoplasmic cell and in the highest form in man. Biology is the great science that reveals to men all these details as to the history of life upon this earth ; this is a book of life with its pages full of wonders which only biologists understand. Anatomy as a science is conceived as taking to pieces, or analysing, all the organic forms produced by life, and the highest synthesis of the whole is the human body. Morphology, as a science, is comparative ; it studies all forms of all creatures that have lived ; it delights in showing in what way differences of form have arisen, and in what way environment, climate, heredity, neglect, disease, fitness, and unfitness have brought about changes. Morphology is, in a sense, a teleology ; that is to say, it enters into the purposes, designs, and the end, toward which physical life has advanced stage by stage until man appeared upon the scene ; and this end being accomplished, in the physical realm, there was no further development in physical forms. Physiology, as a science, takes cognisance of the organs and their functions ; in a true sense it sums up Biology, Anatomy, and Morphology ; it explains what the whole body means ; how the organs contribute to the common weal ; in what way the constituted body is fit for the purpose and end realised ; and above all in what sense health means the regular functions of the organs, and of all the organs working in harmony for the common good.

Force and Life as thus conceived, produce, make manifest, all physical forms ; they reveal all inorganic particulars by analysis ; and they show to men individual forms of life of the most diverse kinds. There is development in both realms ; but it is in the realm of Life that development is organic, thus conveying to men living ideals of the most

valuable kind, because they give the great outlines of mental, intellectual, and moral forms, capable of being transformed into thought and moral life. Force and Life as wedded together prepare the palace for the king, who will reside therein ; and this king is known as the Spirit, that power which is said to be central in man, as the will, as conscious, active, rational, moral, and spiritual. The Spirit is the man, and the man is the Spirit ; but not every Spirit attains to manhood ; there are Spirits in the lower grades of being that do not attain to rational knowledge and dominion. This question of Spirit, and of development, is not easily understood ; it is not easy to comprehend in what way men come to know that the Spirit enters into possession of the body ; and it is still more difficult to follow out the development by which the Spirit is united in wedlock with the Mind ; and, in what way they are so richly endowed with intellectual and moral power. Still it can be said that Science has been able to throw some rays of light even into this world of thought, and the way that Science aids the student is by the careful study of the nervous system on the one side and of mental study on the other. It is with Spirit as with Force, with Mind as with Life ; they are, in the same sense, as explained, related ultimate principles not to be dealt with by the reason, but believed to be facts which sane people will not deny. When, as man thinks, and consciously asserts, that he thinks and wills, and that he is endowed with the power of Memory, he is declaring that he is a spirit, and that he has a mind. What the Spirit is no man can tell ; how the Spirit operates, is made manifest in power, is a problem that Science can face, and reasonably hopes that in due time much valuable knowledge will be obtained about this matter. What Science appears to prove clearly is that the Spirit carries on its operations by means of the nervous system ; and what becomes intensely interesting in this study is that the same order of development can be observed in divisions of the nerves and in the work of the Spirit. There is an unconscious physical division of nerves that minister for the organic functions of the body ; another division is related to sensation and the special senses as related to the mind ; a third division in the brain can be said to be used in intellectual operations ; and a fourth division, it is assumed, has to do with the affections and

the spiritual nature. The object in view here is not to prove these things, but to indicate in what direction the thoughts of men are being directed; in what way they are, by inductive thought, finding their way into the order within the mind and soul. There is a deeply interesting analogy between Force and Spirit; the former as Power is universal; the latter is power as limited to an individual creature; the former remains unconscious; the latter awakens to semi-consciousness as related to the Mind; and to personal consciousness as related to the moral life in the soul.

As it is by the way of analogy that Force or physical power is discerned to be form, and Spirit as a spirit power, so physical-life and Mind-life are found to be analogous; they are similar as being organic in their nature; they have the characteristics of what is living; they are germinal, they live, grow, develop, and they may be said to produce and reproduce seeds after their kind. What may be assumed as scientific thought is that nerve sensations, particular perceptions by the special senses, are not permanent conceptions, ideas, thoughts; they are observations and transmissions; they are transitory and not permanent. The difference between the Spirit and Mind comes out in this fact that perceptions become conceptions; that the momentary thrills of feeling, seeing, hearing, &c., are received into the mind, and that they are actually stored in organic order. But how is it done, the enquirer will ask, seeing that the perceiving and conceiving man is not conscious of the process? To which the reply might be how can you expect to be able to see, as a physical organism, that which is a psychical life? Is it not enough for man to possess the physical body with all its organs; if the forms are in the physical, then what necessity is there to repeat forms in the psychical world? The analogy to be followed is that of physical life; this Mind-life is a Biology, and it has a history; the Mind-life can be subjected to the process of Anatomy and its organs differentiated; it can be studied as a Morphology in its comparative forms, as particular, individual and general; and the Physiology of the Mind-life is healthy mental function, it is the life of sanity. It ought to be remembered that the analogy here is not merely, as with the physical living body so with the mental life of the mind; the latter must be far more complex in structure,

because there is added to the physical life all that is involved in spirit and mind.

The lines of thought that have been followed will now be more easily conceived. What Science tries to do is to analyse all thoughts and reduce them to their particular forms, as in the realm of Force ; then there is a change of order, and Nature, it is discovered, has produced a great synthesis of the inorganic into the organic, as it is found in the body of man. Again, there is change of order, there is that in the body of man known as Spirit ; it is by the Spirit as related to the nervous system, that there is another marvellous process of analysis of sensations into all kinds of particulars ; and the Mind-life is the new organic living body of thought that corresponds to, and is in harmony with, the physical body. The point here reached is that of spiritual endowment ; to man there is given intellectual power that he may reason upon and set in order the thoughts stored in the mind as correlated with the external world ; and a moral nature, or a soul-life, that will enable the man to understand and obey, conform to that divine order which exists in the universe. Here it is necessary, as matter of order, to remember that the Intellect and the Moral-life are not to be conceived as developments of the Spirit, and the Mind-life ; they are new principles ; they are definite in their realms ; they form a new world—the moral world of humanity ; and these are the noble endowments given to man that he may seek to attain to the Divine image in truth and righteousness. Further, it has to be remembered that in every new form of development there is known to be recurrence ; that is to say, the new order inherits all the past ; it is inherent within the new order ; and all that preceded that new order was preparatory for that which was yet to come. The Intellect is like Force and Spirit in this, it is conceived as power, whilst the Moral nature is like physical and psychical life ; it is the great synthesis in a person of all the particulars the individuals and generalised conceptions of the Intellect as relations, conditions, and order. Those who would patiently follow the order of development, as here suggested, will require to prepare themselves for this work by careful study of the natural physical sciences as revealing the forms ; the psychical sciences as making known the order of thought ; these must be kept in direct

alignment, and then the Intellect will be able to do most excellent work in the service of mankind. The forms that are to be kept in view in all intellectual work are, experience, or things and thoughts as they appear; the analysis of thoughts, as in Chemistry, to elements and words; the intellectual relations of thoughts, words, and sentences; and that ethereal motion that correlates all motions and brings the synthesis to electric polarity and para-magnetism.

Men may now perceive that they are shut up to this line of intellectual discovery; they cannot turn back; they dare not do so; that direct ray of electrons that cannot be deflected out of its direct path, points direct to heaven, faith and God; and it is useless for men to attempt to give any other explanation which will harmonise all the facts. It is not to be inferred from these suggestions that the Intellect of man is meant to penetrate that veil of darkness, or of light. Here the Intellect is required not merely to bend the knee, but to fall down and worship before this strange veil that separates the Divine from the human. As with the Intellect the analogies are Force and Light; so with the Moral-life the analogies are the physical and psychical life. The Moral-life is, in a sense, the synthesis of all intellectual knowledge as order and as law; but it is more than Intellectual order, in the same way that physical life is greater than matter and energy. The moral-life is a Biology, a history, a development individually, and in the race of mankind; it is an Anatomy, and the moral qualities of the soul are its organs; it is a Morphology, a science of the manifold forms found in moral beings; and it is a Physiology as making known to men, health and disease, sanity and insanity, purity and impurity, righteousness and wickedness, good and evil.

These, it is conceived, are the six principles that constitute the moral man; they are said to be related ultimates of human thought; they are the realities that become known by their manifestations; they particularise their individual and their general conceptions; the latter are inductive as related to the realm of Science and the final deduction or synthesis, of all things, thoughts, relations, and principles, is God, the Divine Reality, the source of all truth, goodness, and blessing.

It is at this point that men are compelled to face the stupen-

dous fact that here at last they are called upon to give an explanation of the reason why thinkers have failed in the past to discover, find out, these truths which Science is now pressing to the front for careful consideration. This fact is becoming more and more plain that Science is the true interpreter of order ; that order exists, has always existed, and yet men, though capable of discovering order and law, have stumbled onward in the darkness, generation after generation, all living as in the land of confusion ; and yet so full of self-conceit, that they were sure they could find their way without a Divine Guide. It seems quite clear that in the true nature of things it was not only possible, it would have been the right thing from the beginning that man should have developed in harmony with order and law until they reached the land of Science and Divine Wisdom. Even here the story is that of choosing Egypt, the Desert, Edom, or Moab, instead of going by the direct way into the land of Wisdom. The Guide was waiting to be asked to conduct the man by an easy, pleasant, delightful pathway, that He knew, when there came that fateful temptation to look upon what was earthly, carnal, beautiful, pleasant, and offered an easier way to find wisdom and to become as the gods. The intellect, the carnal mind, the spirit took their own way ; the moral life became a desert, and the man went forth with the curse of the degraded animal nature resting upon him to find if possible another way to reach the land of Wisdom. In plain words this is what sin means ; this is the story of Eden, of Adam and Eve. The fatal choice was to appreciate the earthly too highly ; to claim the inheritance, and to reign without experience, or fitness. It was choosing to believe in self, to become self-seeking, self-indulgent, self-willed, and thus to destroy self. Let men think and reason upon this strange problem ; there is a Divine Constitution of the Universe ; Science is saying so emphatically ; and that puny child-man would not go to school, and university, to learn what was good for his very life, and the means of blessing.

This fatal lesson has been ingrained into humanity ; this indeed is an inheritance that men have been unable to escape ; like sheep, all have gone astray, and our iniquities have been laid on Him. Sin lies on the watch at every man's door ; sin keeps the house in heart and home ; sin is that devil that possesses the spirit of a tormentor, and will not

permit rest or peace in the soul. Our sins and iniquities have gone over our heads ; we are as poor wrecked creatures trying to swim for life in the great ocean, and some of us are so conceited, self-deceived, and self-reliant, that we will not even condescend to take hold of the life-buoy by which we can be saved. Is it possible for men to apprehend this truth that the Divine Constitution of the Universe is immutable and eternal ; that they are rebels against this constitution ; therefore, in the very nature of things, it is the utmost folly on their part to continue in this state of revolt and rebellion against universal moral law and the Divine Lawgiver. But self-conceited men will say this is all analogy, mysticism, other worldism, and we do not believe that Science is preaching such truths ; we see no signs that would tend to lead us to repentance and submission ; we are gods, with power and wisdom ; and we are not going to give up our thrones, our flesh-pots, our pleasant societies, our ambitious projects, our wealth, and our property which we possess, to conform to this Divine Constitution. This is sin ; men prefer the devil's lies to the truth of God ; they will not come to the light, lest the light condemns them. To all such men this message is sent, with piercing insistence, " Repent, for the Kingdom of Science, of Divine Truth, is at hand."

True men will respond to this call ; and their first question will be, Is there in the Constitution of the Universe any means, order, law, provision made, whereby sinners, rebels, can return to their allegiance, submit themselves, receive pardon, and enter into the privileges of this universal Kingdom of which Christ is King ? Now the strangest of strange truths revealed by Science is that this little parish in the midst of the universe is actually living under the Divine Constitution of Grace, and to every soul in the parish there is a Divine Message of Peace and amnesty ; a period of waiting to be gracious, that there may be repentance and restoration. More analogies men of this world will say we are utterly weary of them, they have no meaning for us ; let us alone to live our own life ; why should we trouble ourselves about such mystical thoughts ? To which Science calmly replies : Short-sighted fools, you do not understand signs, or their meaning ; you do not comprehend parables and their teaching ; you fail to grasp the meaning of analogy, and this is your sin, your state of loss, of deprivation. Think

upon a son of God, an heir of heaven, a divine being, so lost to his own inherent worth, greatness, glory, destiny, that he is content to continue the prodigal life, feast with harlots and gamblers, and even descend so low as to be glad to keep company with swine and to eat out of the same trough. Science turns from the scene weeping; if men prefer this to the Father's Home, then indeed they are little better than the swine and utterly unfit to return home to the great feast and the rejoicing to which they are invited. In short, the Gospel of Divine Grace in Love and Sacrifice has been and is still in the midst of men; the Bible is their Charter, telling them about this Constitution of Grace; and whosoever will may hear, and accept, the offer of a free and full Salvation.

It is strange that Science should be proclaiming this special Message to men; but if men care to think, will take time to study this matter, they will be able to discover that in the realm of history, as revealed in the Bible, this constitution of the gracious life is fully explained. It is now possible to go beyond this, and say that the Bible is not Revelation only, it is Divine Truth, in many strange and marvellous forms which Science asserts to be true; it is even prepared to set seal upon the Bible and give certification that the Word of God is in the widest, highest, and deepest sense, eternal Divine Truth. This is a tremendous assertion to make, and it would be impossible for any man to make it if there were no proof possible that the assertion could be proved true. This is not the place to supply such proofs; the object in view here is not proof, but to indicate in as plain a way as possible in what way the Divine Guide is leading men to see and understand these truths. The point here is to show that the revelations of Science are continued through the physical, psychical, and moral worlds into the spiritual; and that the same forms of order, laws, and constitution exist in all worlds; they are universal. The meaning to be placed upon laws here is not the mere details of branch sciences; it is those great constitutional laws of the Universe, the forms of which are found in the physical world; they are the particular, individual, general, and universal principles which govern power; and the great laws of development as they are found in biology, anatomy, morphology, and physiology. Science says to every student

of Divine things, enter into my university by the physical door ; learn thoroughly all that is to be taught there ; then, but not till then, do not pretend that you understand what my method of tuition means ; how patient those students require to be who would graduate not with honours, but with a simple pass, as conceivably competent to give an opinion upon the great question of the Constitution of the Universe.

The Bible is here conceived to be the Divine Revelation of the purpose of Grace for the salvation and restoration of men. They forfeited their inheritance through their disobedience and self-assertion ; and they have been, and still are, very unwilling to believe that this is a true representation of the fact. It would not be difficult to show that wise philosophers, and theologians, who ought to know better, have only on rare occasions been able to conceive the great truth that Grace reigns supreme above moral law ; that power and pride, glory and honour, are what men have desired as the birthright of the first-born ; and they seem to have the greatest difficulty in understanding that Grace reigns by Service and Sacrifice, by the lowly life and the meek gentle Spirit. There was a revolt against universal law by the individual Adam man, and the result has been lawlessness and tyranny ; what is now required is a revolution and a return to the Divine allegiance, and it is the duty and privilege of every man to find out the terms upon which peace and reconciliation are possible. It must not be supposed to be reasonable that rebels are to be permitted to dictate the terms upon which they will return to their allegiance ; this is like what ethical teachers have been trying to do all down the centuries ; but men have yet to learn in what form they have been successful, or that there is any hope of such a result. What the Bible teaches is that man revolted and forfeited his moral rights ; that he is utterly unable to save and redeem himself or his brother ; that the Son of God took upon Himself this great work, and as Prophet, Priest, and King in Grace, He achieved the redemption of His brethren, ransomed them from the powers of evil, and by His Spirit He is making this Divine work of Grace successful in the world.

The lines of thought suggested by Science are that the fundamental laws in other realms of thought are to be applied

to the Bible. It is a question of humanity as dead and disintegrated morally; it is as if every atomic man had become repellant to every other man; there was no rain or dew from heaven; and only dust atoms and sand grains were to be found in the world of humanity. What the Bible asserts is that these repelling atoms were utterly useless to form man, a family, a society, or a commonwealth. God had to send into the man the Divine energy, as of electro-magnetism, and in this way the new man was formed and received the Divine breath of life. If men study the generations of the Heavens and the Earth, what they will see is, what men have seen for generations; Adam and Eve, Cain and Abel, cursing and blessing, murder and sacrifice, evil only and continually, a Seth, a substitute for the murdered prophet, whose blood remained as a voice among men calling for vengeance; that is for justice, truth, and righteousness, so that the demoniac spirit of evil might be cast out. This is the great cosmic vision of humanity; it is what men have always seen; it is what they see to-day in every nation under heaven; and yet men say that the Bible is a book of myths and fables. Take the companion vision, the generations of Adam, where the Life of Grace, as it were, in the physical form, is made manifest. What are these but a chemical analysis of humanity in representative names and types, and the Seventh from Adam, the son of Grace, by development, is separated from all other men as the heavenly man; the man who walked with God upon the earth, and who was not found upon the earth because he had returned to his home in the heavens. Who did this man leave behind him to carry on his work of peace, rest, grace, and blessing? Let men read the story of Noah, the Flood, and above all consider the rainbow as it spans the clouds in the heavens, and there is seen the revelation of light and the spectrum, darkness and light, good and evil, salvation and destruction. What the generations of the Sons of Noah teach men is that a saved race enters into the possession of a new inheritance; and that this race was so blind, spiritually, that they could not see heaven anywhere; that they knew nothing of electro-magnetism; they went forth they knew not whither; they drifted toward Babel, and the end was idolatry, rejection, and confusion.

These are the lines of thought as related to the physical.

to the inorganic moral world to which the spirit of Science calls attention. What follows is that even whilst the eyes are fixed upon the great valley where death reigned, where only protoplasm could be found, there sprang into life the generations of Shem, a seed of life that had enshrined in its heart the Name that cannot die. The heavenly germ of Grace, as represented by the Name, is the seed out of which there arose the Vine, the Branch and the Tree of Renown ; from that Seed, in due time, there sprang up the True Vine. Shem is blessed, not for what Shem is or has done, but because the generations contained the Divine Seed of Grace. What follows as a matter of course is that after biology the student is led on to study anatomy, the organs and their relations to each other, their individual conditions and for what purpose they have been differentiated and what they are called out, specialised for, in the Constitution of Grace. Is not this wonderfully like the story of the call of Terah, Abraham, Nahor, Lot, Sarai, and Milcah ; they are all true pilgrims of Grace in the great highway of life ; but they are only individual types ; they come short of being conscious of the destiny to which they are called, and this is the meaning of the weary journey, the delay at Haran in Syria, and the failure of Terah and Nahor to go forward and possess the land of blessing. After biology and anatomy comes the study of morphology, and here Science might well suggest that students will do well to bend low in spirit as they enter this most wonderful place where forms divine will surround them on every hand. Here the revelation is not conceived as generations ; it is the Voice of God and the soul of a conscious man listening to that Voice ; it is a man poor in spirit, meek and lowly of heart, a lover of righteousness and truth, a merciful pure hearted man who hears God's Voice, and sees visions that are heavenly. Every word from God is a revelation ; the man is the type of Faith and Grace ; the promises are words that live and breathe ; and every movement is typical of great events as related to the realm of Grace, the promises of God and blessing to mankind. Here physical morphology, as typical, looks out upon the earth and mankind in a new way ; the forms seen are not the stuffed forms in a museum that once lived and are dead skin and bone ; they are forms that live and cannot die, because they have in them the life eternal. Is this mystical

mystery, or is it plain truth ? It is both mysticism and plain truth, as proved by the fact that Abraham, the promises, the land, the children of faith, and the sons of Lot are still in the midst ; they are more alive to-day than they were 4,000 years ago, according to the sacred story that has been treasured up in the Bible. The types are to be found everywhere—the Name, the Voice, the promises, the man, the children, they are all with us ; and they are the blessed ones, who, when they find leisure to take a holiday, set forth to walk and talk with this pilgrim in the land of faith and hope. It is necessary to pause here and ask the question if this story throws any light upon the physiology of faith and grace, of disease and sin, of trial and sorrow, of patience and sacrifice ? Let students think upon the loved and revered Abraham ; the beloved Isaac ; the Son promised ; the strange command ; the three days' journey ; the innocent Sacrifice ; his question to his father and the prophetic answer. This is no playground for religious ceremonies ; it is where the mystery of sin, sacrifice, substitution, reconciliation, peace, and blessings innumerable follow the terrible trial of faith. Some men make light of sin, and cannot endure the thought of sacrifice ; but here sin is as leprosy and cancer ; it is not curable, it must be destroyed, burnt up, there is no cure without death, and there is no life of grace unless it arises out of death. This is something like what the story means ; this is how Science studies the story ; and, in the light of the sacrifice upon that sacred mountain, Science utters the awful word, Anathama, upon all those who make light of sin ; and are so blind to spiritual realities that they fail to understand that thus it must be, because what men have to reckon with is not chance or fate ; it is universal law ; it is what men cannot change ; but they can personally be changed ; they can change themselves from being rebels and outlaws, from being in spirit depolarised and in mind diamagnetised. What is impossible for men in the general or the universal is possible in the individual ; the man, being a free person, can be changed, and can will to change perverted relations which sum up the misery of his lot. This is where salvation and redemption is possible for every man ; it is a problem of biology, anatomy, morphology, and physiology. There is a Type that reveals the Son of God from heaven, and it is the gracious life in conformity to that Type that

is salvation and blessing.

This is a brief glance, from the standpoint of Science, of what is meant by Grace, order, law, and development in the Bible ; only it has to be observed that what has been stated deals with germinal forms that contain the life of Grace ; they are the objective signs and types, the promises to faith of the man, the land, the nation, and the kingdom that will surely come. There is a break in history with the revelation of Abraham ; that is to say, all the generations of the past are fulfilled in him ; his life is the event toward which they moved ; he was an end, and he became a new beginning. Men will note the fact that Abraham is not numbered with the ten generations ; he is the new head of a new dispensation of Grace ; he brings to a close the physical age, and he is the source from whence the psychical generations arise. As the line of thought has been indicated what will now be done will be to suggest in what way the Bible is conceivable as an organic Work of the Spirit of Christ, and as following a similar order to that found in Nature and in Man. Care has to be taken to follow the order of development, because what follows in the Bible is the onward movement to fulfil the past as prophetic forms, signs, thoughts ; thus the recurrence is not repetition, it is psychical, intellectual, moral, and spiritual development, the true development of a living seed under all these forms.

The generations of Ishmael are names, princes, tribes ; they are the children of faith through, and by, an earthly mother ; they are like perceptions, as seen through the earthly media of the senses ; they are what they appear to be, natural as related to the psychical particulars which pass, by organic pathways, into the mind. They are not unified, neither are they harmonious ; they consist of differences ; they have the Ishmael spirit, their hands are at war with all other men's hands. The generations of Isaac are a very complex study ; they are represented as derived from Rebekah ; they are Esau and Jacob, the profane earthly man and the man who honoured his father and feared God ; the man who sold his birthright for a mess of pottage, and the man who prized birthright and blessing even when he did not know what they meant for himself and for mankind. In Isaac there is blessing ; these are the promises, the land, the nation, and the kingdom. It is the generations of Isaac

that have to be analysed as it were chemically, if men would wish to read the strange riddle of the psychical, as the subjective individual organisation in the mind. The generations of Esau are great names, as dukes, property, wealth, the fortress of Edom; union with the cave-dwellers and their dukes, and kings of the earth. That is to say, here men may see a prism, and spiritual light passing through it; the earthly taints and defracts the pure light, and the earthly spectrum is power, wealth, earthliness, dukes, and kings. What the parable shows is that the profane, the earthly, the carnal live for these; this is what constitutes their life in a general sense as seen by men. The revelation thus far does not show in what way the spectrum is to become re-refracted, so that at the last, by Divine Grace, the light of truth will radiate from Esau. Esau is the type of the empiric in all things; heaven is around and within him, and yet he has no conception that what he is as prism and spectrum, is the effect of light from heaven. The generations of Jacob are strange, very strange; they are so in this sense that there takes place here, if men could only see it, one of those wonderful transformations, such as men find in the latest discoveries of electro-magnetism. The door of heaven is closed upon poor Esau in Edom and the heavens become radiant in Jacob. The meaning is that the fourth dimension universe is open to Jacob in the land of promise; he is invited to enter, and he is unable to do so; but Joseph has his eyes opened to the unseen heavens, and the result is the two dreams that in his innocence he related to his brethren. What has to be noticed here is that, in the language of poetry the stars in their courses favoured Joseph; and the malign influence of earth and hell encompassed the brethren round about. The generations of Jacob are prophetic in this sense, they are typical of all that arises out of Jacob, and they may be studied in this order:—1. The biology of the gracious life is to be traced in Joseph and his dreams; his service and his success as the greatest of workers and of rulers. 2. The anatomy of the mind of that strange family of Jacob, as centred in Judah, will be found in that notorious chapter which contains the record of the sensual Judah and his family. 3. The morphology of the mind can be studied in Joseph, the slave servant; the master and mistress; the prisoners and their dreams; the King of Egypt and his

dreams; the plenty and famine; the brethren in their adversities and wants; and the Divine Providence in overruling all events for the welfare of men and the glory of God. 4. The physiology of the generations of Jacob is summed up in the wise government of Joseph over Egypt, and in the protection and safety of the family of Jacob.

It will be observed that the Book of Genesis contains what is equivalent to the physical and psychical developments of the realm of Grace; and it has been pointed out in what way Science claims that these are subject to definite order and law. The psychical conditions of Israel is represented as an Egyptian or earthly environment, a bondage and slavery; and the redemption of Israel is like unto a new birth, the birth of God's first born Son. As explained in the Scriptures, this Son is like unto Ishmael the Son of Hagar the Egyptian. This Son is like the power of the Intellect, and it is in the light of this conception that the four Books of Moses are to be studied. The Book of Exodus is that of the redemption of a nation; the stage of development is beyond that of the man, the family, and a small society; it is the nation that is the ideal. The particulars are of a nation as being redeemed from the power of the world. The Book of Exodus contains the particulars of Redemption in the natural world of experience, that is of the experience of empiricism; it is thus, the Lord Jehovah redeems His people, and this is the way they are guided through sea and desert, to law and constitution in the faith and fear of God. The Book of Leviticus is the intellectual analysis of the problems of sin, sacrifice, consecration, and kindred subjects; the psychical condition of a nation that has passed through the prophetic stage of its history and has been brought to consider, in the light of divine law, what the Priest of humanity and of the nation has to teach men about the way of redemption from sin. The Book of Numbers deals with the nation and its history as having turned aside to idolatry; as having rejected the Counsel of God as to entering into the possession of God's promises, with this result, that the redeemed nation is rejected as unfit to enter in and possess what had been promised to faith. The Book of Deuteronomy takes the student from Sinai to Pisgah in a marvellous spiritual survey of all that redemption means for Israel and mankind. This series of books respond to the order of development in a wonderful way; they tell

how redemption is effected; how the redemption of the mind, the heart, can be brought about; how a nation by a long process of training can be renewed and redeemed from evil; and how the gracious Spirit of God is the Redeemer from Egypt to the land promised; and how the world, flesh, organisations, and all the powers of evil can be overthrown in the great conflict of the earthly life.

The story of the conquest and occupation of the promised land is that of moral development. The key-note to the Book of Joshua is consecration; and, through the way of death and purification, the attainment to victory over enemies. The form is that of Life; as that of the Books of Moses are of Power. It is salvation by faith, obedience and devotion to the Will, the laws of God as they are found in the Ark; and in the heart of Joshua. The biology of this life is revealed in Joshua and in the Angel of the Lord with the naked sword of Truth, as shewn at Jericho and in the conquest of the land. The anatomy of the moral life can be traced in the study of the organic forms used to teach the people what the conquest means. The morphology of the life will be found in the study of the varied forms of government found to exist in the land, in the aboriginal giant settlers, the Canaanites, the promises to the Fathers, the degradation of the Canaanites, and the means by which Israel is made strong to conquer all opposing powers. The physiology of the moral life can be seen when the nation of Israel, as a commonwealth, is prosperous and happy under Joshua; but men are ever being reminded that what they are studying are not permanent institutions; they are all tentative; the people are under probation; thus the importance of deliberation, choice, and the determination to obey God and conform to law. The moral life of Israel was not lands, valuable properties, corn, oil, wine, a land flowing with milk and honey; it was loving obedience, faithfulness, devotion to the will of God, that was Israel's true inheritance.

The Book of Judges carries in its bosom the true interpretation of the results of an idolatrous, selfish, self-asserting commonwealth. This book is full of valuable instruction teaching men very plainly that if they fail, in their faith toward God; their hope of realising the promises possessed; their want of patience in their labours; then

they lose the power to live, conquer and love; they lose their position as first, with power to rule, and they must bow the head, endure the yoke, and become the servants and slaves of their enemies. They will lose physical lands, psychical power, empirical wisdom and divine light and love from heaven; and the end will be bondage to the senses and the sensuous, to degradation, and the risks of extermination, to rational death.

Men stumble on blindly in the dark and they know not where they are going, or what the end will be. God sees, and foresees, what men will do; it is thus the divine purpose of Grace goes before men to prevent their destruction; and, to fulfil the promises given to the fathers. It is in the light of this thought that the story contained in the Book of Ruth requires to be studied. In the days of the Judges, about 200 years before the days of David, when the commonwealth was on the down-grade; when men had become idolaters, and there was a famine in the land for the living bread of truth, then Naomi, her husband and her two sons looked from the mountains of Judah towards the land of Moab, and, as by a divine instinct they went forth hoping to find the bread of life in that land. Israel was related to Moab; they also were the descendants of Terah; Israel, as descended from Abraham; and Moab from Lot, the son of Haran, that died in Ur of the Chaldees. Abraham represents the household of faith; Haran that of the intellect; Israel lives by faith in God; Moab is the son of the subtle father; of the rational spirit, that is carnal. The story is a wonderful parable, apart from its historic setting; and the mystical conception embodied in it could be expressed thus: —Naomi is like grace; her husband is like faith; the sons are like the desert, and the commonwealth. They depart into the land of rationalism there they remain and there the three men die leaving three widows. Grace becomes weary of intellectual rationalism, and the longing desire is to return to God and to faith. The gracious mother, and her daughters-in-law set out upon their journey and the conversation is heard that takes place at a point where there is division and parting. Naomi is full of grace and greatly loved; Orpah loves, kisses, and returns to her own people; but Ruth clave to Grace, would not part from her; where Grace went she would go, and where Grace died she would die and there would

she be buried. What then does Ruth stand for in this story but pure intellectual truth, full of tender devotion and radiant in divine beauty; heathen writers have seen this beautiful Ruth; and men of the highest intellectual scientific attainments in these later days have been enamoured of her beauty and her divine goodness. The story goes on to tell how when the gracious aged widow appeared in Bethlehem the people said, "Is this Naomi, the beautiful, the gracious?" Her reply was, "Call me not Naomi, but Marah, the mother of bitter experiences, -eeing, I went forth with a noble husband and two brave sons, I fled from famine when I had plenty and was full; and I have returned empty without husband or sons." It is not difficult to follow the story from this point, the beautiful Ruth becomes her mother's stay and comfort; for her she gleans and labouring with a great love; and her reward is union with Boaz, the gift of a little son, and this child became the child of grace, Naomi's child, the ancestor of the King of Israel.

A moment's reflection will show the value of this story of Naomi and Ruth; this is the critical stage in the history of Israel; it is where the Commonwealth has proved itself to be inefficient as a moral power to carry on the government of the country. In plain words Israel has fallen during the stage of probation, and thus what is required for the education of Israel and the world, is to reveal a kingdom of God on the earth that will in some measure reflect the glory of the kingdom of grace. Not the real kingdom of grace, but what men will be able to receive in their dark depraved condition; what will give physical forms and psychical thoughts to men for the future, and thus be the means of education. This is what the Kingdom of Israel means; it is the Child of Grace in the seventh generation, from Naomi and Ruth, to David and Solomon. It is well to remember here that Grace and the Kingdom of Grace, does not come through man, as in direct descent from Adam; it comes through woman, thus the halo that surrounds Sarah, Naomi, Ruth, Hannah, and Mary. It is Hannah that is filled with an intense desire to have a son that will be the saviour of Israel; she receives the desire of her heart, and in gratitude and love, what she received that she gave back again to the Lord for ever. This Kingdom of Grace, although very complex in its development, can be expressed in scientific

order in a few thoughts ; it is summed up in Samuel, Saul, David, and Solomon ; and these are the types, the ideals to study. Samuel is the Child of Grace, the Prophet, Priest, and Ruler of Israel ; the man who represents the King of Grace, in whose name he serves the people. What a Kingdom of Grace ought to be, that Samuel would have revealed to Israel ; but the people rejected Samuel and the King, thus the failure of Israel to apprehend and comprehend what the Kingdom of Grace means. Israel would have a king like other kings of the earth ; thus they got Saul, and with him the Kingdom of Grace, as perverted, and degraded to earthly forms and conditions, and the story of Saul's reign is that of kings in general ; it is deception, suspicion, rejection, constant trouble, war, strife, unhappiness and the end, death on the field of battle. The beneficent rule of Samuel is what men aspire after ; they have the conception that there is a possible ideal of a divine government. They try to analyse the conditions and they find a Saul, armies, captains, courts and courtiers, intrigue and ambition, and thus the failure to realise the Kingdom of Grace and of heaven under such conditions. Here it is necessary, in studying the life of David as King, to remember that he is the type of a ruler over a people that had rejected Grace ; who required to be educated to understand that there is a difference between the heavenly ideal and the earthly reality. The earthly becomes external forms, prophetic thoughts, empiric visions ; the whole story is a passing show ; it is like unto the spectrum and its rays ; it is all relations, refractions, and rates of motion, and there is no power to re-refract the vision into pure light of truth. The Palace and Temple of Solomon, the court and the army, the wisdom and the great works, are all extensions of the same degraded pageantry. They are symbols to be studied, not for what they are, but that men might see through and beyond them, if perchance they may be able to discern a King and a Kingdom, a Palace, Temple and City of God eternal in the heavens.

Such conceptions as these are the result of the scientific study of the Kingdom of Israel. It is thus that the race of Shem develops and attains to its meridian of glory, by revealing to men in this strange way what is meant by the Name enshrined in this family. What follows is the downfall of Israel, the Captivity and the Restoration. What men think they see

is a living kingdom ; they begin to study its history, and ere they are settled down to their work ; the foolish son has succeeded his wise father ; and Ahijah the prophet steps into view, with the judgment that the kingdom is divided ; that it is in a state of schism, and that reunion is not possible. This is the fatal heritage of what is fallen, idolatrous and under the curse : it becomes repellent ; the attracting forces of truth, righteousness and grace lose their power, and the first stage towards death is begun. But is it not possible to compel reunion by the sword ? The reply of Shemaiah, the prophet, is that this is not so ; hatred and the sword will not cement families and nations ; it is better not to try this method of compelling the organs of the body political to work together for the common good. There is a way by which healing is possible so that health may be restored and the body politic become reunited. It is the way of repentance, of rejecting evil, and doing what is right in God's sight. This is the message of Elijah the prophet ; but kings and people would not hear and obey ; they rejected the message of Elijah, thus the disease became incurable ; the doom of death was pronounced upon Israel. Is there no hope left for Israel, and must the seed of Grace perish because Israel will not repent, reject idolatry, and earnestly seek the way of reconciliation and peace ? The mystery of life, natural and spiritual, psychical and moral, is not left in the hands of men ; they may err greatly, destroy themselves, doom themselves to death, but they cannot shut up the springs that come from the Fountain of Life. This is the message that comes to men from Israel through Elisha the prophet ; the nation may destroy itself ; and the prophets of God may ascend to heaven as by a chariot of fire ; but Grace remains. Grace takes up the mantle of the prophets ; Grace passes through the river of death triumphant ; and appearing in the midst of men, it makes the barren land fruitful, purifies the water of life, teaches the children of men to be reverent, takes the burden from the debtor, gives freedom to the bondman, blessing and healing to the sick, and life to the dead. Grace will not prevent disease or schism, if men choose to disobey the laws of life. Grace will not intervene and by unlawful means restore what has been ruptured, broken and become disorganised. Grace warns and condemns evil-doing, pleads with men calling to repentance and a righteous life. Grace

seems to say, "I am unable to help those who will not accept my services, my ministrations ; but with me alone is life and blessing ; therefore, I go my weary way through this world of sin, sorrow, shame, disease and death ; and, wherever I find those who are waiting to be blessed, and humble enough to receive my gifts of grace, to those I will give the fertile land, the pure water of life, the oil of gladness through forgiveness, renew their souls in strength, and bestow upon them the life eternal."

These examples of the method of Science as related to Genesis and to Israel indicate in what way men are being called upon to study the Bible in the light of the law of development. The development is ever recurrent in form, and thus the past throws light upon the present and the future. What has to be kept in view is that every new stage of development is a new beginning ; and, that the stage then reached has to be studied in the light of the method of Christ and of cosmical development ; each stage of development is organic ; an organism in itself ; every new organ added is in harmony with the whole, and its order of development is similar. The position at this stage is that the physical and psychical in Genesis has given place to the intellectual in the Books of Moses ; to the moral in the commonwealth ; and to Grace and Sacrifice in the nation. The dispensation of Israel after the flesh is at an end ; and the question that arises is in what way the Purpose of Grace, as to the future, is to be studied as correlated with the past. A suggestion comes from the Book of Genesis thus :—If the generations of Ishmael and Isaac point to the Exodus and the Desert ; to Joshua, the commonwealth and the nation ; then it will follow that the generations of Esau and of Jacob remain to be studied as they are revealed in the Bible. It can be seen that this is a very large field of thought to study ; but it is possible to indicate very briefly in what way this can be done. What has to be kept in view is that every series, contains the eightfold method of Christ ; and the fourfold method of the Spirit ; and, at the same time, the successive series, respond to the same methods in the same order. To sum up this subject in the briefest form, as related to the Books of the Bible from I. Chronicles to the Epistles of John, it is possible to indicate in what way the generations of Esau, and of Jacob, are to be found as fulfilled in them.

The generations of Esau, it is conceived, are to be found in that division of the Bible which extends from I. Chronicles to Song of Solomon. These books are unique in this sense, they may be conceived as a history of mankind to the period of the restoration of the Jews. They are books of history ; of religion ; of the state ; of Providence ; of philosophic theology ; of practical religion ; of wisdom ; of empiric experiences ; and there is a song about love which to some is purely sensuous, and to others, of the highest mystical value. These books are peculiar in this ; they are not limited to Israel, they include mankind from Adam ; they have a different spirit ; they are broader in their sympathies ; wider in their outlook upon earthly problems ; containing wonderful moral and religious experiences which could not be limited to the Jews ; and, they are peculiar in this, that they do not to any marked extent, contemplate the Messianic hopes of Israel as limited to that nation. Students will be well rewarded by applying the method of Christ to this series of books ; the order they reveal is deeply interesting. Here the attention is called, not to these details, but to what the series of books represent in human history. They sum up all the past from Adam to Edom ; from Eden to Persia ; from innocence to wisdom ; from simple inexperience to the widest empiric experiences of a man who tried to find happiness in things and thoughts ; in religion and wisdom ; and, discovered that all things earthly and carnal under the sun were as vanity and vexation to the spirit. The supreme disappointment is that the man has lost faith, hope and patience in spiritual things ; he is in a world where there is no ether and no electro-magnetism ; he suffers from the pessimistic disease of paralysis ; thus it is useless for him to try to solve the great problem of salvation and the future life. This is like unto Esau, the earthly, at his best ; it is what the Spirit of God could do for the earthly man who despised his birthright and yet longed to get the blessing. There was no moral way of repentance unto salvation, even though sought for with bitter tears. It is simply impossible that those who are carnal, who choose the earthly instead of the heavenly, that they can alter the mystical Kingdom of Divine Grace in its universal dimensions. These remarks are not to be applied to individuals, it is to Esau in the spirit, they are applicable ; to the Adam man, the moral fallen

man, who will not renounce the Edom spirit and seek for Grace and forgiveness by the sacred way of life that can only be found in Jesus Christ our Lord.

It is fitting that Adam, Esau and Edom should in this sense form the background, the physical forms, where the development into the form of Christ begins. What these books suggest is that history from Adam to Babylon and Persia contain no full divine revelation that is sufficient, and efficient to guide men into the kingdom of Messiah. There are many particulars, and many individual men to study, but there is no person who so transcends Adam and all that is human, that men are compelled to conceive the thought of him that he is the Seed, and the promised Heir of all things. All the particulars, of all the history of mankind are valuable; they are not to be despised; in their places they are all useful, but they lead to no definite synthesis; except it might be this one that God is the Almighty Power that is behind and transcends all powers. It is in the generations of Jacob that birthright, blessing, nation, King and Kingdom are to be found; and what men have discovered is that the pageantry of Mosaism, and the Kingdom of Israel after the flesh, have failed, they have not brought to men the Divine Inheritance and the Kingdom of Messiah. The series of prophets, Isaiah to Obadiah, may be conceived as dealing with this problem; they all speak of the Kingdom and the King; of His universal reign of Righteousness; and in what way the Kingdom will survive all other kingdoms. The great prophets may be conceived as the great analytical chemists who are seeking to discover what the Kingdom means; how it will be made manifest; and, what kind of person the King will be. It is quite true that these analysts are not scientific thinkers in the modern sense of science; they are discoverers of truth, righteousness and grace; thus they are not to be measured as if they were careful, exact thinkers, who reasoned with scientific accuracy about the matters with which they were occupied.

The series of prophets from Jonah to Malachi differ in spirit, and in their ministry, from the greater individualistic prophets; they are more empiric; they expect the King and Kingdom soon; they would limit the Kingdom to the Jews as against Gentiles; they are on the outlook for the coming King who is going to reign in Righteousness and

Truth, like other kings, in a carnal kingdom, but in greater glory and with mightier powers. These prophets have seen the light of the daybreak ; the rays of the coming sun have passed through them as if they were prisms ; but, the spectrum they present for the study of mankind is so refracted that the faithful who are waiting for the King and the Kingdom, fail to understand the meaning of the visions they have seen.

It is the Gospels that reveal the King and the Constitution of His Kingdom ; it is as Prophet and King He appears in Matthew ; as the Priest of humanity in the Gospel of Mark ; as Ruler and King of kings, in Grace, in Luke's Gospel ; and, in the Gospel of John He is revealed to men as the Divine Son ; the Light of the world ; the Life of mankind ; the Love of God ; the Divine Grace that forgives sin ; and the Saviour and the Sacrifice by whom there is forgiveness, peace, reconciliation and blessing. The King came and He fulfilled all the past and brought to men the Divine Dispensation of Grace. He ascended into Heaven from the Grave and Olivet ; and having thus ascended to the Right Hand of the Divine Majesty in the Heavens, He reigns in Grace over all His brethren of mankind ; and in Him they all may find a Friend, a Saviour, and a Brother. What is passing strange in this fourfold development, from Chronicles to the Gospels, is that each division differs as much from the other as the cosmical divisions differ from each other. The physical has forms that carnal men can understand ; the psychical contains thoughts that transcend the forms external ; the moral and empirical would limit into human conditions what is not carnal ; and, when the King appears in his Grace, it is in a glory that men are unable to comprehend ; the Heaven of Grace is so transcendent in its glory that carnal men fail to see beauty in the Divinely Beautiful, or Truth, Goodness, and Grace, in the Son of God.

The Acts of the Apostles and the Epistles in the New Testament form a series of Divine Revelations which respond to the scientific order manifested in the realm of Life. The Acts is the biological revelation of the manifestations of spiritual life in mankind from Jerusalem to Rome. The Epistle to the Romans is a powerful anatomical analysis of the condition of humanity as represented by Jew and Gentile, Greek and Roman. The first Epistle to Corinth is a great morpho-

logical study of forms, as dealing with human and divine wisdom ; and the second Epistle is the new and glorious physiology of the realm of Grace, and the body of sacrifice. Here, for the first time in history, men may learn what that Divine Power is that transcends and transfigures, the apparent ills of this life. The mystery of pain, sorrow and suffering, is solved ; and men are found who declare that the new life in Christ is victory, peace, happiness, and joy in the Holy Ghost. The second series is the anatomy of the body of Christ ; that is to say the anatomist perceives that it is spiritual anatomy that is of supreme importance if the student would identify himself with this world, and try to comprehend what his studies really mean. As taught in the Epistle to the Galatians, the real difficulty with students is not their lessons, it is the spirit they bring with them as their inheritance from the schools ; the authority of professors ; it is Moses or Christ, school and restraint, or the divine university and freedom. The student, if he is to become a man in Christ and not a Rabbi, a theologian, a mere schoolman, must analyse himself, the past, the present, and the future. This great letter is a living epistle quite as much required in schools, colleges, universities and theological halls, at the present time, as when it was written to the Christians in Galatia. What the Epistle to the Ephesians does effectually ; it turns the attention of the student away from himself, the past, and his learned professors, and it says to him, see that the vision is pure, the analysis and synthesis perfect, and then look upon the Man, the Lord Christ, the Ideal, the perfect Individual, the very Image of God. Listen to the voice from heaven : "Keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling ; one Lord, one baptism, one God and Father of all who is above all, and through all, and in you all." This is divine anatomy ; it sweeps away all schisms and divisions ; it is Christ that is the One, and it is by His Spirit that there is a spiritually organised body. How foolish men have been in the past ; they would have unity in particulars where it was never meant to be found ; and they would not realise that in what is earthly and carnal, unity could not be found. This is the glory of this letter to the Ephesian Church ; it plainly says, cease from being children ; and, do not wrangle

about things of no essential importance. Christ is All in all ; and the true religion is not strife about forms, thoughts, words, ceremonies ; it is unity of the spirit in the bond of peace. The Epistle to the Philippians is the anatomy of morphology ; that is to say, forms are not to be cast aside as useless ; they have meaning if the student is able to read the meanings they convey. What the student will try to do here is plain enough ; he will not take up the various types in the museum and try to make each one of them a perfect form, a standard to be used for comparison ; he will take the perfect type of manhood and say, " This is the Ideal, and all the others are, as particular varieties, each and all conveying to men important lessons as bearing upon the great law of development." The student will listen to the Divine Voice in a new way ; in the consolation that is in Christ ; in the comfort of love ; in the fellowship of the Spirit ; warring against strife and vain-glory, selfishness, and self-seeking ; and thus learn that the way of life is to have the mind of Christ ; it is to be like God ; it is to avoid all ambitious, self-glorying ; and it is to learn to serve, to be humble and to be obedient even to death. The Epistle to the Colossians may be said to be the anatomy of the physiology of the spiritual life ; because here all particulars, individuals, and general types are universalised. The servants are not worthy to enter in and study the mysteries that are being revealed ; it is the vision of the Deliverer radiant in light, bringing deliverance from the powers of darkness ; translating the saved out of their sin, darkness and bondage, and setting them free as inheritors of the Kingdom of the saints in light. It is the story of redemption through Divine Sacrifice, forgiveness and peace. It is the revelation of the Son, the Divine Image, the Creator, the Head of the redeemed church, the First-born from the dead ; the Man in whom the fulness of God dwells, and the Reconciler of all things in the universe by the way of the Cross. He is the Divine Mystery because in Him, and in Him alone, there is treasured up all power, wisdom and knowledge. Is not this enough to satisfy any reasonable man ? Alas ! men are not reasonable ; they imagine vain things ; they do not know themselves ; they do not understand how deceitful their own hearts are ; they are puffed up with foolish self-conceits ; they think they are men and they are not ; they are going to do great things

and thus deify humanity ; and, the angels do not know whether they should laugh or weep at such follies ; whether they should use the whip of scorpions upon them or put them into asylums for the insane, so that they might be saved from themselves. Angel creatures, or good men, are baffled when they anatomise humanity ; what they find, in the light of the method of Christ, is that there is pain, sickness, sorrow, suffering, and misery everywhere, and the Physician, the Healer, the Saviour, is treated as if He were an impostor, as one unworthy to be trusted for the healing and restoration of the sick and the lost.

If these things are true, as Christians believe, then what manner of men and women ought they to be as the followers of their Saviour, the Lord Jesus Christ ? They are called to realise what is their true position in this world ; to be true, faithful, intelligent, brave soldiers in the great conflict that is going on between the powers of darkness that would destroy, and the powers of light and life that would save and bless. The Epistles to the Thessalonians respond to this empiric conception of the Christian life ; it is, in biologic form, a struggle for the survival of the fittest ; it is the higher and the spiritual rising above the carnal ; it is facing the enemy fully armed ; it is prayer and watching ; it is cherishing the faith that sees beyond death and the grave, to the resurrection and the glorious ascension into the heavens. It is the life of faith and patience in days of persecution and trouble, being sustained by the great hope that in due time the Lord Jesus Christ will reveal Himself to mankind, for judgment, as well as in mercy. It is in this portion that reference is made to a falling away from grace and the revealing of " a man of sin " ; " a son of perdition " ; that will oppose God, and who will be found sitting in the Temple of God, as claiming to be God. It is this wicked one, this satanic worker, that is the great enemy of humanity ; but his end will be to be consumed by the Spirit of Christ and by the brightness of His coming in Truth and Righteousness. The Epistles to Timothy may be conceived as the anatomy of the spiritual life for every Christian, and especially for every pastor, as a servant of Christ in the world. Whilst the Epistle to Titus is more general in this sense, it deals with the choosing of fit men to become pastors and teachers, so that they may be faithful ministers, bishops, elders, or overseers,

in the Church of Christ and the Family of God the Father. The Epistle to Philemon is biology, anatomy, morphology and physiology; that is to say it tells men about the true Church of Christ historically; it makes known the organs that are used in the Church; and, it reveals varied forms of Christian life. The whole body in its exquisite Christian functions are summed up in Paul, Christ's prisoner, brother Timothy, the dearly beloved Philemon, the beloved Apphia, the soldier-like Archippus, the fellow-prisoner Epaphras, and Marcus, Aristarchus, Demas and Lucas, fellow-labourers. But the point to be specially noticed is that all these Christian men are deeply interested in a poor runaway slave, sent back to his master again as a Christian messenger; no longer a slave, or a servant, but as a brother beloved in Christ, Paul's son begotten in his bonds in the prison at Rome. This is the true Church of Christ, near and remote, visible and invisible, rich and poor, master and slave; they are all one family in Christ; and the spirit of the house is love and service. This Church of Christ knows nothing of an Ecclesia, or of ecclesiastics; the greatest is a poor prisoner; the wealthiest is a beloved brother; the redeemed slave is a brother beloved; and all are fellow-labourers, and good soldiers of Jesus Christ. Why is it that what is so beautiful, simple, ideal, practical, Christian, is unattainable? Surely it must be because great empiricist thinkers, theologians, preachers, teachers and followers of Christ have failed in the past to understand what the Church of Christ means. The Man of Sin, and the Son of Perdition has taken possession of the temple of God; and, in literal truth, the professing followers of Christ are unable to cast him out.

This is what is meant by the empiric Church of Christ. The Lord permits his light to shine into his temple and upon his brethren; and there in the very midst (will men believe that it can be true?) sitting in the chair is the wicked one, the deceiver, the Satan, the abominable self-assertor, the liar, and the worker of signs and wonders. God help poor Christians, they are to be pitied and also to be blamed. This kind of rude awakening is horribly unpleasant; there is no room for self-gratification when, suddenly, without warning, this fourth dimension universe is thrown open to view, and such visions as these are seen. There is still another series of books that require consideration; they

are in scientific thought conceived as spiritual physiology ; the laws of the functions of the organs of the body of Christ. The Epistle to the Hebrews is the biology of this division ; the historical ideal and manifestation of the Divine. It is God ; the voice of God by the prophets ; the Son ; the Saviour ; the Son exalted and regnant in glory. It is Christ as Prophet revealing truth ; as High Priest of humanity ; as the Author and Finisher of Faith ; and, as the Mediator of the New Covenant of Grace, " Jesus Christ the same yesterday and to-day and for ever." It is in the Epistle of James that men will find the anatomy of those spiritual organs that may, from the empiric stand-point, seem to be out of harmony with each other. The royal law in every individual is that of love ; it harmonises all differences. It is when the Divine laws are broken, and are not conformed to in the life that differences arise ; thus mercy and judgment, law and grace, faith and works. These differences require to be explained ; but it does not follow that empiric thinkers will be able to do so ; they are encouraged to cherish faith and hope, and to wait with patience for the coming of the Lord who will bring about the fruitful harvest and the reconciliation of all things, all thoughts, and all methods of thought in Himself. The Epistles of Peter, may be conceived as revealing to men the spiritual forms, the morphology of the universal Kingdom. What has taken place in history is that through God's mercy there has come to men a living hope, that survives and surpasses death, through Christ's life, death ; and resurrection from the dead. The result is the Divine Inheritance, pure, undefiled and eternal. It is a new life, and the birth of an incorruptible Seed of life which is eternal. It is the new heavens and earth where righteousness will dwell and Christ will reign in harmony with all Divine laws. In the Epistles of John men will find the true spiritual physiology ; it is the Christ of history ; the Christ of types in individuals ; the Christ in all empiric forms. It is Christ as Power or Light ; Christ as Life, the Life of the universe ; Christ as Truth and Righteousness ; and, Christ as Grace and the Sacrifice for sin, so that through him there might be repentance, peace, reconciliation, the Divine life, the Divine spirit, the Divine mind, Divine enlightenment, Divine grace, and Divine wisdom.

It is only necessary to think of the Epistle of Jude as the link that connects these varied aspects of the history, life, works, teaching, death and resurrection of Jesus Christ with the Book of Revelation, and there the Lord of Grace in His glory will be discerned by those who "in the Spirit" believe in Him. The Revelation, like all preceding revelations of the Lord Jesus Christ, requires to be studied according to the methods of Christ and of the Spirit; the meaning of this being that the Book is not to be studied as dealing only with the Christian History, as specially related to the Christian Church. It is a great work, a Divine Revelation, as philosophers say, of a species that is eternal, and thus it requires to be studied in the order of recurrent development. In a sense it may be said that all the Books of the Bible are limited to time conceptions; but the Revelation is that of the Eternal forms of Eternal laws that cannot be limited to this earth; they are universal as applicable to the whole universe. This conception of the Lord Jesus Christ is one that requires to be studied by those who are able to see what the visions mean. It is a vision of the glory of Christ before which mere intellectualism is utterly useless; it is simply impossible that the empiric intellect, groping its way in the darkness, could by any possible means see into the heavens that are here revealed. What may be inferred from this line of thought is not that man and mankind are to be despised and condemned; but rather this thought, how foolish and wicked men have proved themselves to be in the past; what a marvellous, wonderful universe is being opened up to his view; what transcendent faculties he is endowed with to be able to conceive such conceptions; what Divine powers he can use to translate into order and law all that has been made manifest, perceived and conceived, and to rise to the Divine conception that all this is given to men by God of his free Grace in Christ by His Spirit. This is the Divine Inheritance to be possessed by all those who are redeemed by Christ, and are one with Him in His mystical body. Even now the redeemed are sons of God by adoption; but this vision of the glory that is to follow is not expressible in human language. The strange thing is not that it is true, because Grace could only end in glory as revealing and manifesting the Divine Glory; it is that sinful, self-asserting, self-seeking, self-glorifying creatures,

could ever be brought to see, even in vision, in the Spirit, that this is their destiny. Truly eye hath not seen nor ear heard this revelation ; how could it enter into the hearts of men to conceive these things that are being revealed to men by the Spirit of Christ ?

All that has been stated as related to cosmical principles and the Bible, is applicable to man as an individual. It is only necessary to see and understand all that is made known through the macrocosm universe to perceive that the same must apply to every man. He is the microcosm, the personification, the summation, of all that the objective world is conceived to be. He is in his constitution all that is conceived as existing in the cosmical principles. There is an ideal in his constitution ; there is a teleology that is purpose or design, in his being ; and the end towards which he moves unconsciously, semi-consciously, consciously, or spiritually, is to the Divine image as man ; and to the likeness of the Son of God the Saviour. About this matter those who are familiar with ancient Greek thought will have no difficulty ; this form of argument is not new ; all that can be said is that modern science has largely extended and confirmed the great intellectual conceptions of the past.

There is another line of enquiry worthy of consideration as viewed from the stand-point of mathematics. The conception is that like all the other sciences mathematics is subject to the law of development, and that when analysed it takes definite forms, or divisions. For example, numbers are known to be simple as from 1 to 10, and that they increase in complexity as tens, hundreds, thousands are added. Numbers are like time, they begin with 0, flash forth into a one thing, then advance into numbers that seem to get lost in eternity. The line of time is like unto a line of light stretching ever onward, and yet men try to limit time ; it is like a stream of electrons in ether, from one to billions. This may be conceived as the mathematical line ; it consists of particular electrons, and, when the mind of man is weary of tracing this flight towards eternity, then he begins to trace a second line horizontally, and, to this enclosure he gives the name of a plane. This is conceivable as space ; there is space from line to line ; and this is said to be a space, realm, or condition of two dimensions. Again there follows new lines, as up and down ; and this

is said to be the cube form. What the mathematician has done, it would appear, is that he has tried to place a limit upon space and time, by limiting lines; and, his cube looks very like a time creation within eternity and infinity. What is of importance here seems to be this truth, that the mathematician has not measured eternity, nor infinity; he has not sounded the depths beneath nor searched the heavens above; he has reached just as far as he can count, or measure; he has set himself in the centre of this ideal world; these are his measurements; his limitations; his way of numbering; and all beyond this three dimension world is unthinkable, non-existent to the mathematician. It is not necessary to point out here that such conceptions as these prove clearly the greatness of man's intellectual powers. It is very wonderful indeed that a man should be so constituted as to create within himself such an ideal. The greater wonder is that he should have conceived it to be absurd for mystical thinkers to conceive the thought as possible that a fourth dimension universe could have any possible existence. The position of the mathematician appears to be somewhat like a man upon a raft on a limitless ocean; he is in the centre of a great circumference; there is a line round the horizon; there is space on the ocean; and there is the heavens with sun, moon and stars; this is his world, these are his limitations and he cannot measure the depths beneath and the other half of the visible universe. In this instance it has to be remembered that the dimensions are natural and physical; with the mathematician the world is ideal; it is in a measure scientific; and yet science seems to suggest that mathematicians have failed in their conceptions. There is a fourth dimension universe, but their eyes have not been opened to perceive its glory. This is a very complex and difficult matter to explain, but, it would appear as if science in the physical world could throw light upon this subject. The order in which this may be studied has been suggested by conceiving that the physical realm is divided into four definite divisions; these being the sensuous, or things as they appear; things as sub-divided by chemical analysis; things as evaporated and dealt with by light and spectrum analysis; and things as refracted rays, rates of motion, as conceivable under the form of energy the correlations of the physical forces; and the issue of the

whole problem is ether, an electric, a magnetic and a straight ray, of force, or energy, that penetrates iron or steel. The first is like unto the line and the time series; the second is like unto the limiting space plane series; the third is like unto the enclosing height and depth series, including heaven and hell; and the fourth is the universal, the limitless, the eternal, the infinite. This is not an exposition in mathematics; it is a brief glance into a realm of thought into which mathematicians are invited to enter by the Divine Spirit, Who alone teaches men how to number, measure, perceive and realise the wonders of the universe.

Mathematicians, it is thus conceived, can number, measure, weigh, a world, or a universe, that is eventually found to be spiritual in its constitution. There is another class of thinkers, known as philosophers; they are the men who throughout the ages have been conceived as lovers of Truth, and men who have desired to follow in the path of Righteousness. They have set before themselves very high ideals; but it has to be confessed that they have not been able to see Truth in all her radiant beauty; and they have not scaled the heavens and brought down to men the perfect rule of Righteousness. The position they occupy in history may be conceived in this way; philosophers found themselves in the centre of a dark world; stars had arisen and set again; but, strange as the simile may appear, it has been all night and not day, no sun, no daylight, and no clear vision that could in the nature of things satisfy men. Each philosopher, by a strange idiosyncrasy, in some measure, has been led to conceive the thought that he had sought for, found, and had become the sun that would radiate the light of truth in a dark world; contemporary and succeeding sages failed to see how such erratic thinkers, idealists, and realists, could have expected that the visions they cherished could explain the nature of things and bring harmony and unity out of discord and diversity. The remarks made here are not meant to take the form of criticism; this is simply a general statement; it is what philosophers express in varied forms in their remarks about their brethren. What may be stated here is that philosophers, like other thinkers have done their best; they deserve to be appreciated for their long weary labours; and if failure, in a measure, must be written against their manifold

works, it has also to be remembered that they have been great thinkers in a three dimension world; their eyes have been holden, and thus the fourth dimension universe has been closed to their vision. What may be suggested here, as bearing upon this subject, is that it is possible these wise men have, in a true sense, been residents in the empiric mystical world; that is to say whether they named themselves realists, or idealists, they have all been mysticalempiricists; would be scientificenquirers; they have been searchers after truth; and, it can now be seen that truth is science, and science is pure mysticism. What is desired here is not to call attention to differences in forms of philosophy; but to point out in what way they have found likenesses; and have been following an order of development. There are several lines of thought in which there is agreement; thus, for example: A visible world is perceived and conceived to be sensuous; all thoughts are conceived to be particulars; they are the results of analysis; particular thoughts can be synthesised and in this way, there is the conception of individuals; man as individual is the synthesis of all particulars; it is man that is able to generalise particulars and individuals by induction, and it is by deduction that there is harmony and the universal synthesis of thought. Another line of thought may be expressed in this form: there is a universal substance; that substance becomes manifest in things and thoughts; there are purposes and designs in all that exists; and the whole is being developed for a final purpose and end yet to be discovered. What appears to be the result in philosophical enquiry is the failure of the philosophers to comprehend the true position of the problems they are studying; they are naturalistic, psychical, and moral thinkers; it is only in rare cases that they rise above moralism, the Adam nature of man, and it is upon this platform they propose to solve the mysteries of the universe. It can be seen that the great problems of life cannot be solved in these realms of thought; some of the results are, materialism; the denial of any substance or reality; the worship of humanity; Deism, Theism, Pantheism, or the Power unknowable. It is over Grace and Sacrifice, they stumble; this Stone is an offence to naturalistic thinkers; as they will not fall upon it and cling to it as the Rock of Salvation from sin; it turns upon them

and all their great philosophical labours, and the result is that they are crushed to powder ; their wonderful conceptions are dead things, mere scaffolding ; and, behind all philosophies there has been growing up the Heavenly Temple and the Palace of God.

There is also the purely intellectual method of enquiry with which men are to some extent familiar. It may be summed up in experiences as with related things ; psychical conceptions about things as related to thoughts ; empiric reasoning about the relations of thoughts as intellectual enquiry. This is where the prism gets fractured, and chaotic, and no true spectrum is to be found. This failure means that the way to pure science and Divine wisdom was lost by sin ; men intellectually could not find their way out of the maze in which they found themselves ; and, in the nature of things it was impossible for them to find their way without a guide to the land of light, wisdom and love. The Dispensations of Grace teach men how dangerous it is to disobey law and to treat order with irreverence. The whole structure of man, family, society and state collapse into ruins ; the living dies, and it is out of the protoplasmic dead material that the new creation in Christ has to be built up and, to grow into a Kingdom of Grace and of Heaven. This seems to be the stage of development at which mankind has arrived ; it is Science, by the methods of Christ and of the Spirit, that is revealing to men how they were lost ; how they were deprived of the vision of the fourth dimension universe ; how they required to be limited to a three dimension world so that they might be saved ; and it is now in the Providence of God, by the mercy of Christ, and the guidance of the Holy Spirit, that men are receiving the divine gift of heavenly illumination, so that they may see and understand all that these things mean. To put this conception in another form ; the intellect deals with forms external ; with informed thoughts that are psychical ; with translated, related conditional forms that are general and empiric ; and, at last after passing through all the stages of development there is the transfiguration in glory, as science, pure heavenly mysticism.

As suggested here in many ways, intellectual operations mean trying to discover, or is the discovering, of order. The problems in some form or other, are always about, how

the machine works. If only the order could be known, then how easy it would be to conform to that order and thus attain to the heaven of pleasure and happiness. This is exactly where intellectualism has failed in all ages ; men have sought to know order that they might see, perceive the light of truth, become illuminated and the means of illumination to their fellow-men. This is so far true, good and right ; but this is the earthly aspect ; the self-centred position ; it fails entirely to comprehend truth, goodness and righteousness in a moral universe. With intellectual empiricism, the position is that of self-centred enquiry ; the reason is simple enough ; it is that man is taking possession of his inheritance, to subdue and reign over it. The intellect builds up, or ought to build up a moral life ; it is the moral life that is the synthesis of all intellectual knowledge. This, it will be observed is a very large, complex problem ; it has to do with all physical knowledge ; all psychical acquirements ; all intellectual relations and conditions ; and all these are revelations from God of what is true, good and right. The man requires to know all that is true, good and right ; he has to be psychically constituted in truth, goodness and righteousness ; he requires to live in the family and society in harmony with true, good and right relations ; it is required of him in the State, as related to humanity, to be subject, obedient to truth, goodness and righteousness ; and, then there would follow transfiguration into the universal heavenly state, which is truth, goodness, righteousness and love. The point to notice specially here is that the light is focussed not upon physical external things, which the clever men of this world are raving about, as the means of making men happy, content, useful, blessed ; it is directed to the man, the individual, and, there is no response ; the light of truth does not respond to light of truth ; the poor creature is dark, absorbent, selfish and self-seeking, therefore, the man is convicted of living in, and loving, the darkness ; of being not good but evil, not righteous but wicked. It is out of such materials as this that theorists are going to create families, societies and states ; they are going to change hell into heaven by the magic of words ; and angels look down upon mortal men in pity, sorrow and anger, because they are so unreasonable ; so fatally poisoned by the virus of the serpent of

evil. What men must soon see is that their methods are radically wrong; they do not understand the position; they are trying to build with sand, not with good mortar or cement; they think that the upas tree of sin and evil is in some way or other to change its nature. Men do not know how they are going to cut down that cursed tree; how as by magic they are going to find themselves, even as liars, pervertors, wicked, perverse, unmerciful, blind, naked and miserable, walking in the golden streets of the Holy City; drinking in life and health from the sacred river; eating the fruits of Righteousness; and all healed by the sweet influences that will be found in the leaves of the trees. In the past, men have tried to make their state, their nation, their race, their countries, their heaven upon earth; they have deified their emperors, and tried to believe that they possessed divine right and divine power; thus they became autocratic absolute rulers; cursed idols that ought to have been destroyed. This abominable spirit of autocracy and of slavery, is not dead; it lives in East and West, but men are beginning to see that such an idol, and such idolatry, is the very antithesis of the Kingdom of Heaven. What men,—not infatuated idolators,—have now to consider is not how the many forms of government now existing are to be made efficient; but to grasp the conception that their order of thought is wrong; that the systems are inefficient, and upside down; and the sooner they study the Divine methods of law and government the better it will be for humanity. The true order as seen from the divine stand-point, is to be found in the true, good, righteous, gracious self-sacrificing man, Jesus Christ, in the holy sacred family and society; in the just and righteous state; not in a Church, as men think of Churches, but in a family of God, the Father, that is universal in Divine Love. The other aspect of this problem from the heavenly stand-point is God, as Law-giver, in the widest sense, as expressing universal law without exception. Christ the King, the Executor of Law in truth, goodness, righteousness and grace; and, His ministers, as good, true, faithful men doing His Will in the Kingdom of Heaven. Here Law, as universal, is conceived as the source of all true, good and righteous government; and it is the True, Good, Righteous King that reigns, by righteous men, in harmony with righteous,

Divine Law. What follows is not autocracy, aristocracy, bureaucracy or plutocracy ; it is good, true, righteous men in a righteous Commonwealth, a true Republic, people governing themselves by their representatives in societies, county councils, districts and parishes. It is a sane democracy, every man being truthful, good and kind, righteous in all his actions and guided by the Divine Spirit of Grace and Love.

That truly is what ought to be ; but such a state, society and man, are not to be found on the face of the earth. It is the moral ideal ; and good men know in their inmost hearts that this is what will come ; and, it is what will bring blessings innumerable to mankind. It is here that mere moral and ethical teachers part company from Christians ; they will not follow Christ ; they will not accept and realise the fact that they are claiming and clinging to the inheritance of Adam ; and, that they will not have Christ, the Redeemer and Lord of the universe, to be their Lord and King. What science appears to show clearly is that the ethical position is untenable ; if moralists will claim their rights as sons of Adam, then their portion is not blessing but cursing ; not a garden of Eden, but the desert world ; not pleasure, joy, health and happiness, but pain, sorrow, disease and misery. They cannot in reason claim the portion that falls to them from Adam ; and also the inheritance that is in Christ. It is utterly useless to suppose that the moral world is to be regained by repentance and bitter tears ; by the strong right hand ; by cunning and deceit, or, in any other way that is conceivable as within the range of the moral Adam realm. It is of the greatest importance that this matter be clearly understood ; this is the crux of the whole position ; men have to decide intelligently, for themselves individually, whether they are to be Adam men, or Christ men ; whether their choice is to be the cursed inheritance that comes from Adam, or the blessed inheritance that is in Jesus Christ our Lord. The realm of Grace in Christ differs from the ethical realm in Adam ; and the realm of Grace in Christ is not the same as the Kingdom of Heaven. That of Adam is the degraded, carnal, beastly, rebellious, cursed state ; that of Grace is mediatory, a means to an end ; that of Heaven, the end realised. In the first condition, men are, as in the maze of evil, with all the

possibilities of the universe in them, as under the curse in the cursed state; in the second they are translated into the state of blessing, of becoming blessed, and, in the third, the blessed state will be realised.

It is the Beatitudes specially uttered upon the mount by Christ that conveys to men the constitution of the mediatory Realm of Grace. What is assumed to begin with is that the Lord of Grace is, has become, knows all about, this realm, which He is revealing to men. The point for rational men to grasp is, what Moses and the prophets had taught the Jews, that the moral order, even under conditions of Grace, was a failure. Men had tried, been permitted to try to heal and redeem themselves, and the result was the religion of Judaism, the wisdom of Greece, and the empire of Rome. Let men face these facts and then they will understand what is meant by "the fulness of the times," and all that is implied in the coming of Jesus Christ as the Saviour in Grace. It is to men, who in some measure have realised these truths, that Christ speaks upon the mountain of Blessing; they are in a condition to receive and respond to His words and His thoughts. In brief, the rich are under the curse because they think they can satisfy their souls with what is earthly and carnal; His word is that the blessed are those who are poor in their spirit for theirs is the heavenly Kingdom. Those who rejoice, and are as they think, prosperous in this world are under the curse, they are living a vain life, because there is no real joy and no prosperity of soul under such conditions; while those who mourn because of sin and evil are blessed, and they will be comforted. The proud, ambitious, far-seeing worldly men are under the curse; the meek and lowly of heart, will in due time inherit heaven and earth. Those who hunger and thirst after earthly wisdom, illumination, enlightenment, theosophy, in its many forms, are under the curse; they will ever be thirsting, drinking and thirsting again; but those who want to be right, to be polarised and magnetised into harmony with the universe, they will drink of the river of life and be satisfied. Here, as in all developments in the method of Christ, the form of thought changes from the subjective condition, to the subjective-objective action. What men are, that they will show themselves to be. If men are unkind, cruel, tyrants, unmerciful, then

they are a living curse, merciless wretches for whom there is no mercy; but, if kind and merciful, then their life is ever obtaining mercy from the Fountain of Mercy. If men are impure of thought, chaotic in their ideas, it clearly follows that they will be unable to see truly, purely and rightly; they cannot understand the parable of the light and the spectrum; they are like miserable fractured prisms destroying all order and beauty; whilst if pure of heart, then there is blessing, and the men so blessed see the face of God everywhere. If men are stirrers up of jealousy, strife, hatred, and ill-will, then they become centres of mischief, children of the devil, workers of iniquity; but, if animated by the Spirit of Peace, then they will become peacemakers, children of God and workers among men for the bringing in of the Kingdom of Peace and good-will in the world. If men are selfish self-seeking lovers of pleasure, persecutors of good men, haters of truth and righteousness, then they are accursed, their beds of down will become couches of thorns, their palaces hovels, their wealth a burden unbearable, and their lives that of misery and continual anxiety; whilst the righteous men even when persecuted, maligned and martyred for the sake of righteousness are blessed; they can suffer, endure, be sacrificed, and in all these things be full of gladness and joy; they can walk in the furnace seven times heated; and, their Lord being with them, the hell of fire may become the ante-chamber to the Palace of the King. The thought to remember, is that the whole Bible is a great commentary on these principles; on this constitution of the Realm of Grace. If men could only understand the Bible; see it transfigured in the light of the Method of Christ; it would be seen to be a spectrum, not of unity and movement only, but as radiant, joyful, a heavenly Poem and Divine Music. This Method of Christ can be changed in order in this way: every two principles in their order being united together, they reveal spiritual life as the method of the Spirit. If the poor spirit, mourning and repentant, is comforted and looks up heavenward, there is the vision of Christ as the object of Faith. If the meek, lowly, hungry, thirsty spirit, eats and drinks of the living bread and water, then Christ is in the soul, the Hope of Glory. If the merciful and the pure of heart cherish the divine hope, they will

with patience try to realise their hopes in Christ. If as lovers of peace, patient sufferers are found returning blessing for cursing; then the result will be that Love, the Divine Love, will be shed abroad in their souls; and this realm of Love in the soul and in heaven, is that universe, over which the Lord Jesus Christ reigns in His glory.

Another example will be given here to show in what way the methods of Christ and of the Spirit may be applied universally. Perhaps this may be conceived as the meta-physical way of looking at the great problems that are in their nature universal. The steps of descent are these; God, Christ, the Holy Spirit, the manifested Creation; the steps of ascent; Creation and Man; the designs, purposes found in Creation; the Arch-Type; the Creator. These terms may be changed to the Real, the Ideal, the Teleological, the Material; and, if a man applies the same order to himself there is the physical body; the wonderful mind order; the ideal, intellectual and moral man in all relations; and the spiritual being that is real behind and beyond, all that the lower forms and bodies represent. It is not necessary to proceed further in this direction at the present time; the object in view will be served if men realise that the methods of Christ and of the Spirit bring about this marvellous harmony of thought so that it is plainly to be seen that these are the lines of thought upon which men are required to think in the future, if they wish to understand what science truly means. It has to be remembered that physical scientists, as enquirers, must not be permitted to usurp the use of the word science to their world of physical forms; they are not the only thinkers who are labouring in the field of truth, preparing for, or realising, the great harvests that are to be reaped. It is not out of place here to suggest that those who in the past have exalted themselves to the heavens, of a glory that they thought was supreme, should realise that the first is now last; that the merely physical must give place to the spiritual. Science is Divine Truth in all its relations; if the angel of science has been specially mindful of physical students, guiding them in the right way, let them be thankful for the blessings they have received; but, at the same time, let them remember that they are the servants of servants; they work among forms, letters, words and sentences; they are as the hewers of wood

and the drawers of water for those who will follow after. They are to be thanked for all their discoveries in chemistry spectrum analysis, and electro-magnetism ; and the telegraph, telephone, and the electric light can be used as the means of grace for attaining to heavenly knowledge. Biologists, anatomists, morphologists, and physiologists are also to be thanked for their labours ; it is the Angel of healing and blessing that has been their guide ; but they knew not that this Angel was leading them straight to the grave and hell so that they might have revealed to them the way of life and health by the Divine Power of Christ, as the Life, and as the Resurrection from death.

CHAPTER II.

THE ORDER OF DEVELOPMENT IN HISTORY.

The question that arises here is a peculiar one and it may be expressed in this form: What after all is the value of these visions from Mount Clear? What is the good of seeing visions and dreaming dreams if they are not to be brought down from cloudland to earth; if they are not to condense into dew or rain and become the means of blessing to mankind? Must it ever be that the Seers are to tell their brethren their dreams and for a reward receive suspicion, envy and hatred? Must they remain lonely upon their Pisgah mountain top, and have no companions akin in spirit, able to see the goodly land in their company? Are there no friends able to see the manifestation of the "glory of the Lord" in the midst of the earth; and the heavenly city where the Lord dwells? Must it continue to be so, that only one solitary man is to be found standing upon an island of time gazing out into the ocean of eternity, there to see alone the descent of the Heavenly City coming down from God upon this earth? The figures are taken from the Bible; men are familiar with them; but what a revelation they are when men are able to see that this is the actual history of all those wise and good men who have followed in the footsteps of Abraham, seeking for that city which hath foundations, whose Builder and Maker is God. He hath prepared for them this City; He has not been ashamed of those who sought for it; they see the City and God is there.

The question, What is the good of this search, generation after generation, for this Holy City is not to be conceived as a pessimistic cry of weariness, or of disappointment on the part of enquirers; they are not the people who complain. Have they not been fed with bread from heaven by the way, even the food of Angels; and have they not satisfied their thirst from the stricken rock, and deep wells

of living water? What they have felt all down the centuries is how wonderfully they have been guided by ways they knew not; how near heaven has been to them even though they could not see the City; how many stars they could see in the night; and, what a glorious sun has bathed them in the sweet sunshine all their days. The seers and the seekers after truth have had cause for joy and rejoicing in their pilgrimage; but they have sometimes felt lonely when they realised that the masses of men and women by whom they were surrounded, could rarely see beyond the things visible, the earthly. What is the good of looking away beyond the vision of faith and hope, is oftentime the cry of the Child of Faith? Is not the present home, the Father's House? Then why this divine discontent; this longing to know, to realise, to find? Is it not better to remain childlike; to enjoy the wells of Elim and the shadow of the trees? The answer found in history is that the Children of Faith are blessed; but, Faith is not trust merely; it wakens up to manhood and enquiry; it puts a breast-plate over the heart, and a sword into the hand of those who are called to go forth to fight the good fight. What may be noticed here for warning, and for encouragement, is that the Children do well when they stay at home in the citadel of Faith, and in the Spirit of Love make the home happy; but some are summoned to go forth to the conflict in the realm of good and evil, and, it is in faithful service that they are blessed, and become the means of blessing to others.

There are good, earnest people who object to dreams and visions because, as they think, mysticism, and all that has the halo of cloudland upon it, is not practical; it is not religion, or duty; it will not make men wiser; and it will not make men and women more useful, comfortable, and happy. What such people seem to think supremely good is that men, women and children should become navvies, and set to work to make roads from earth to heaven. They have taken up the conception that the earth is going to be raised by them into the heavens; that they are going to be the great regenerators and restorers of humanity; and, their eyes being holden, they do not see that the heavens have descended, is within, and around them, and that what they require is to be converted; that is turn round

about within themselves, there to find, not a gardener with his tools, but the Master waiting to be gracious and merciful. Is it not time that all such empiric thinkers should waken up to the true relations of the earthly and the heavenly; they think they are wide awake; but they beguile themselves; they think they see and yet they are blind. This problem of seeing is one that requires careful study; here also there are men who see with the eyes of sense; men who see mentally, in harmony with the eyes; men who think they see intellectually and they are blind to the invisible; whilst seers see truly, because, to them there is given that spiritual vision which to the common people is the unseen.

In setting forth upon this new and untraversed pathway, what has to be remembered is that there is to be no spiritual descent. The stand-point is mount Clear; it is where Science reigns; and it is where the Methods of Christ and of the Spirit are to be followed. What these mean do not require to be further explained; the examples given as to the way by which they discern order, law, harmony and unity, ought to be sufficient to satisfy enquirers that in this realm, it is no longer desert places, where men walk without aim or expectation; they are in the fruitful Land of Promise, and it is their privilege to eat the honey, drink the milk and enjoy the fruits of the land. Passing beyond all symbol forms what has to be realised is that although, in a sense, there is further enquiry of an empiric kind; the stand-point is not empiric; it is that of science; of the universal; it is where a standard has been discerned; it is where that standard requires to be appealed unto continually. What this means is that the divine methods of enquiry are possible for men; that science, as order, is something definite and capable of being understood. That law exists in a divine sense; and that order, when understood, is law or the effects of the divine Will. These are great conceptions; the great visions of generations of thinkers. The feast is ready the invitation has been given without limitation; let men arise, enter in and enjoy the feast provided.

The examples already given as to the operations of the method of Christ and of the Spirit, and in what way science explains the method of development, may be conceived to be the result of past studies; they may be said to be abstract

in that they follow the method of philosophy. The point to reach lies further ahead, where the abstract will become concrete, and philosophy be changed into practical life. The empiric thinker may suppose that his practical methods of thought will be found sufficient and efficient for life and its duties ; but, surely men can now see that neither empiricism nor empiric philosophies, have, in the past, and are not likely in the future, to bring about more excellent results. It is only those familiar with the failures of empiric reasoning and philosophy in the past, who will be able to understand all that this means. To put the matter plainly there have been many who have tried to shew men the way from earth to heaven from all the points of the compass ; but there is only One able to reveal to men these marvellous truths ; that He came down from Heaven to earth ; that He brought Heaven with Him ; that He left it with men in the earth ; and, that they do not require to ascend into Heaven to bring it down ; or to go to it. To assist men in grasping these thoughts a few examples may be given of the way by which they can follow up this conception.

1. It is well-known that the first great problem of philosophy in ancient Greece was that of Being : that is to say the thinkers of that nation were led to the discovery that knowledge is that of relations ; things and thoughts are related to each other in a mysterious order ; men can follow the order through all kinds of changes in forms, but behind all forms and changes there is the One Being. The Being becomes ; that is to say there is development ; and this development is the order that exists in the universe. From this it follows as reasonable that Being is One, Unity ; that the Becoming is diversity ; and that the diverse, as arising out of the One, is at bottom harmony and not chaos.
2. It is the law of development that points to an ideal as existing in the universe.
3. That there is an Origin and related origins ; and that the order of development is recurrent, complex, general.
4. That which men are now beginning to see is that there is Being and Becoming ; Reality and Ideality ; Origins and order ; plans and designs ; that each origin has its own order of development ; that there is Power and Life ; and that these may be said to be revealed in their physical, psychical, moral and spiritual forms.

It will be observed that these conceptions, as arising out

of Greek thoughts are far reaching in their sweep of universal survey. 1. Man has been awakened to see a great intellectual universe by which he is surrounded and in which he is central. Thus a great Greek thinker conceived man as the measure of all things. Man perceives by particular sensations all the particular things in the universe; they are all measurable objects; they can be taken up one by one; and yet the sum of the whole is incalculable. 2. All that can be measured in the universe, is, in microcosm form inherent in man; thus he is the measurer, and the measure of all things and thoughts. 3. It is as intellectual measurer that man discovers true relations. He utilizes the universe and the mind as the means of gaining experience, knowledge, wisdom; this is the way he takes, in the fellowship of other men, to reach general conceptions of truth as related to thoughts, and of righteousness, as related to persons and laws. 4. The issue of this education is a real university training, that is to say, he discovers that all training is that of measuring. That the measurer passes through schools and colleges, and when his eyes are opened in the divine university, he finds himself in the City of God; in that mysterious Holy City that has come down from heaven and is heaven. What the student finds is that he is a discoverer and a measurer; that he is a revelation, and to him there has been revealed the divine ideals of heaven, under the familiar forms of order, of development, and of universal laws. The strange thought may be put in this form: The man sets forth to measure the heavens, and he is taught that if he only knew himself truly, he would be in the heavens, and the heavens summed up in himself. Again he sets forth in the companionship of those who are like minded, and they all return, declaring that they have seen the Christ, the Ideal; and that He is the Revealer of the universal in all its dimensions.

If this order of thought is applied to history, a similar development may be traced thus: 1. All history is the record of particular facts, incidents, events. 2. History, is in its nature psychical; the meaning being that all particular facts are translated out of the physical realm into the psychical; and they are synthesised into the individual person. The thoughts are the reflections of the visible actions; the perceptions become conceptions, and, of necessity, they must, in the nature of things, be

like each other, and have a common agreement. 3. History, in the empiric sense, is the reasoned thoughts of men about events; this is where historians labour trying to conceive causes and effects, order and law, purpose and fulfilment. The reason of their failure has not been want of power, or of diligence; but, strange to say, they have not seen truly from the right stand-point; living in a empiric world, they have reasoned empirically in an earthly way; they have not seen the Invisible; they have not perceived history as responsive to a fourth dimension power; they have omitted the heavenly and thus their failure to see the Divine Purpose of Grace as fundamental in history. They have discerned that law reigns; and that history reveals moral order; in that God rules, and overrules, all history by law, and that it is by law that Heaven is to be revealed; this is not the vision of empiricism. 4. History in this sense, it can now be seen, is that which transcends all written histories; they are all groping after the general principles of the Divine Government; but the issue must be according to the Methods of Christ and of the Spirit. This conception in varied forms has been revealed to men through the Prophets; it is the Ideal Kingdom of Messiah, and the Kingdom of God as order and law, truth and righteousness.

If this line of study is applied to man as a social being, then the form of thought would run thus: 1. Man is the microcosm of the universe; he is as a star or a sun in the firmament, revealing the "Glory of God" in word and law. He is not a solitary sun in a dark firmament, but one in a cluster, a family, where all are radiant in the light of scientific truth. 2. Society includes men and families; there is one organic body; there are many simple organs for the common good; complex organizations of many organs; and these organizations are so linked together that they form into common interests, and bind the whole into one organic union. 3. The State is still more complex and more general; it becomes a conscious organization seeking to know, understand and conform to social and moral order. 4. Christ's universal Kingdom contains all subsidiary organs of men, families, societies and states. On His Head are placed all the crowns of power, with all that they represent. He is the revealed Life in the condition

of transfiguration ; and it is seen that all powers, all laws, all organizations, in the nature of things, are subject to Him. Having conquered, whilst wearing the Crown of Grace, He comes forth to reign in the glory of Divine Love over the Universe.

Another aspect in which this thought can be expressed, is in that of Economy. 1. Man is a producer as well as a product. His constitution is the expression of Divine Wisdom. Thus, in a sense, every man studying his own constitution ought to say reverently : With what Divine Wisdom have I been produced ! Man finds himself in a world of productions ; and he is so constituted that he can set to work to produce, and to manufacture from the productions from the earth and its products, or from life and its generations, what is necessary, useful, pleasant and profitable. 2. Every man can produce, or manufacture, from the bountiful stores of Nature—so fully provided,—what he finds necessary ; and he can also exchange, by barter, or otherwise, his own productions for those produced by other men. In this way men mutually bless each other ; they are made richer in things and thoughts ; and, no man need be the poorer, because exchange is free and equitable. 3. Men produce ; men exchange their productions ; and they become wealthy through their industry, kinship and friendship. The circle widens ; men become commercial distributors, and thus, by the way of rivers and oceans, the blessings that abound in the earth, become the common blessings to be enjoyed by mankind. 4. All men are the consumers of all that is produced, manufactured, exchanged and distributed. The Divine Provision is ample ; the fruits of labour are plentiful ; the exchanges are sources of blessing ; the distribution is for the common good ; and all consume and enjoy. Men ought to be content, thankful, grateful ; they should praise God for what they are, and all that they have and enjoy ; this is the verdict of Science ; thus it ought to be ; and, surely thus it will be when all men are the Children of the Heavenly Father.

It is here that Science takes up the position of a true witness giving testimony against mankind and convicting the race of ignorance, wilful perversion of truth, greed, avarice, cruelty and murder ; because history is the long, dark, terrible record of the fact that men have been inhuman

and not god-like. Men when selfish, and self-asserting are demons, that is pervertors of all that is true, good and right ; of all that is divine in order, moral as law, and in harmony with the will of God. 1. Sin in this sense is not an act or a series of actions ; it is the perverted condition in which men are enemies to themselves ; at war within themselves ; the demon and God are opposed to each other ; the Self is ever overriding, despising and disobeying the Divine Will—Law. This is carried into the family circle, as witness Cain and Abel ; it is the corrupt condition of Society, evil only and evil continually ; it is the burden of history in states, from Nimrod in Babel, to the present time. The story is that of outraged law ; of self-asserting, covetous men ; of corrupt men and societies ; and thus the truth of Scripture is amply proved, "There is none righteous, no, not one." Many men have been unable to receive this terrible truth ; this is actually, in the light of Science fundamental truth ; and, this has to be recognised, confessed, and felt to be true before full salvation is possible. Salvation here, means salvation in the light of Science, not of empiric history ; not the groping after truth and rejecting it ; but actually seeing that thus it is ; and that it is utter folly for men to go on as they have been doing trying to excuse themselves, or to find fault with others. Just as truly as disease ripens into death physical, so sin ripens into death spiritual ; the results are similar ; the issue is death ; the perversion, and the destruction of the Works and the Will of God. This is the spiritual meaning of the story of Eden, of disobedience and sin ; and, it is just here, in the protoplasm produced by sin, that the seed of Grace is found that contains that marvellous Power and Life that is able to regenerate, renew and restore fallen humanity. 2. The Ideal of Grace, as produced from the Seed promised in Eden, is our blessed Saviour, the Lord Jesus Christ ; He is the revelation of God in the fulness of Grace, Truth, Life, and Love. 3. The Bible is the historic revelation of the realm of Grace in all its particulars, individuals and general principles. It is an empiric work in this sense, that it is carried on in the world under physical conditions ; it is a great psychical revelation of Grace in its conflict with evil ; it is a history of that conflict revealing the means by which evil is subdued, conquered,

overthrown ; how Grace creates a Kingdom of Grace that advances conquering ; and, how at the last Grace will reign, and the Consummation will be the revelation of the Glory of God. 4. This is the stage reached where Science is taking up the Divine revelation of Grace ; Christ is being revealed in all His fulness of grace ; He is being transfigured in His glory ; and slumbering disciples, even whilst their Lord and Master is thus being revealed to them, continue to talk about making tabernacles for Moses, Elias and many others, when they ought to be listening to the Voice from heaven saying : " This is my beloved Son ; hear Him. "

This line of thought, it will be observed, could be extended in many directions ; in fact, it seems to be applicable to every form of development in every division of knowledge possessed by men. What is conceived as power, the Power of God, is the inorganic material of the thoughts of men ; what is conceived as Life is the manifestation of the Divine Wisdom following an order of development. Being relations, order, law, life, health are the steps that lead up to the Palace that is in the City of God. What staggers men is that they cannot find in diverse forms the unity of Being ; in relations what is abiding ; in order, a divine purpose ; in law, the Divine Will ; in health, the harmony that is music, joy and rejoicing for mankind. What Science testifies is that when men see truly, in the heavenly way, then the darkness of the night will be gone ; the clouds will have passed away ; the sky will be clear, and the sun shining brightly. It is law, universal law, that is harmony of relations ; it is law that solves all problems, that men require to study. There is one problem which, in the nature of things, man cannot solve ; which if he is wise he will not try to solve, that is Being ; in other words, God ; and surely, men can see that it is unreasonable that the creature, the subject of law ; whose constitution is law ; should in the folly of his imaginings think for a moment that this problem can be, in any sense, within his reach. In fact, the constitution of the intellect is such that it must stamp such an enquirer as an ignorant impostor ; the intellect is limited to relations of thoughts ; therefore, it is rational insanity to suppose that it can deal with, or find anything to compare with the Unity of Being.

As a means that may be found useful, in the future, for

considering in a practical way the problems relating to man, society, the State and the Kingdom of Christ, it may be helpful to think upon man and mankind in the light of the Bible and of History. Here the stand-point must of necessity be that of the Bible, because it is the Bible alone that points out, defines, exhibits to view, not one man, or race, but a fourfold man, and races that arise out of the ideal man Adam, as created in the image of God. Those who are familiar with Bible history ought to have no difficulty in following the order of development; they may be expressed as the children of Adam, as Cain, Abel and Seth; as the children of Noah, Ham, Shem, and Japheth; or, in another form as Adam the earthly physical man; Abraham, the psychical man; Esau, the worldly man; and Christ, the Man from Heaven, Who has brought the Heavens down into the earth. The history of Adam and his race do not require much study; they are those who live in the physical, earthly world; sinners who do evil, and who do evil continually; the doomed race whose end is death and destruction. The particulars explaining these things will be found in the parables of the generations of the heavens and earth. There is a synthesis of Grace in Noah; and in his family the history of Grace is continued. The great psychical man and his race, is found in Shem, and particularly in Abraham; Ham is a duplicate of Cain; Shem carries forward the ideal in Abel and Seth; and Japheth takes up the sceptre of Seth and goes forth to conquer the world. The psychical race, in all its particulars, as divinely revealed, is the Children of Faith of the race of Abraham; and it is Israel that is seen in the order of development, as Jacob, his family, tribes, nation, commonwealth, and Kingdom of God. For the better understanding of the race of Esau, it is necessary to refer to the story of Rebecca, the twin-children in her womb, and that strange struggle that took place in her unconscious womb world before the children were born. What is revealed is that there is a spiritual world beyond the ken of anxious mothers; Grace brings forth twin children as the descendants of Faith and Hope; and these children of destiny have no knowledge of what will take place in their respective Spiritual Races. The important thought involved in Esau and in Jacob is, that spiritually the first-born, and the younger son, will both fail to under-

stand their destiny; what the vital struggle in history is about; thus neither first-born, nor supplanter, will obtain the birthright, or receive the Divine Blessing. There will be fulfilment, but it will come through Jacob, by spiritually wrestling in the darkness, with the Friend who wrestles that He may bless; thus it is not Jacob, but Israel that will be blessed and be the means of blessing to mankind. What is revealed to Esau is that he is destined to serve Jacob; but that a day would come when the bonds of service would be broken, and, in that day One greater than either would be the inheritor of birthright and blessing. It may be interesting to notice here that the Parables of the families of Adam and Noah are once more repeated; Esau is like unto Cain and Ham; Jacob is like unto Abel and Shem; Israel is like unto Seth and Japheth; and the Angel, the Wrestler, is the Lord of the Universe, the Christ, the Blessed One, the Heir of all Things. What follows from this interpretation of the generations in Genesis is that in this mysterious Book men find the physical, the psychical and the empiric realms of thought, as the basis of all history; and, they are also led to understand that the Angel of the Covenant, as made with Abraham, Isaac and Jacob, and as typified in Joseph the son of Jacob, is the destined Ruler of the world. The glory of Esau, Jacob, and Israel fade away in the light of the glory of the suffering and regnant Son of Israel.

The Book of Genesis is the book of history as germinative and generative. It is the spiritual as physical and psychical; with the history of Israel added as an intellectual development; as moral state; a Kingdom of Grace and a story of suffering and sacrifice. This Book of Grace is a true, most valuable revelation to mankind of the psychical blessings that are to be found in Abel, Seth, Shem and Jacob; with great prophetic conceptions which point to the future. This is the line of spiritual development under physical and psychical environments; and men require to understand these limitations if they would comprehend the Science of the Bible. These are the men and their races, in no narrow sense; as they can be studied in history. There is the Adam, Cain, Ham man, the first-born, the moral or ethical man, in his sin and shame; in his evil deeds and doom. Faith lives by Grace even in the world physical; that

is to say sin, rebellion, murder, abounding evil cannot destroy the Life of Grace; it cannot be killed by brute force, or drowned by floods of evil; it surmounts and survives all forms of death; it has in its very heart the virtue of Hope; and it is hope that is the precious inheritance of Abel, Seth, Shem, and Jacob or Joseph. What follows is deeply interesting; and it may be expressed by this thought that Faith inspires Hope, and Hope sustains, makes manifest by Patience, the work of the Spirit of God. What is looked for here is another man and race, as typified in Seth, Enoch, Japheth, and Israel; it is the history of man and of mankind, as empiric, as seeking for a nation and a kingdom, an inheritance and blessing, and ever unable to reach to, or to realise, the things and thoughts hoped for in this world. Where the general reader would be apt to go astray here would be in not comprehending that the law of recurrence must be applied in every new stage of development. Esau the earthly man and nation is not Edom only; he has in his life blood, Adam, Cain, and Ham; he is their son physically, psychically and morally; he lived in them, and they live in him; and it is Esau, Edom, Hor, the Horites, dukes and kings that express what Esau means. Esau is a very complex study in history, but if men will exercise patience, and honest enquiry, they will discover that Esau stands for the earthly minded man; for earthly nations who claim this earth as their inheritance; and who because they make this claim find that they cannot inherit, possess, or enjoy the things upon which they set their hearts; in fact, they cry out to be blessed and they are under the curse of worldliness. Esau is the infatuated earthly empiricist under all conditions. He is the intellectual enquirer, the ethical teacher under the relations and conditions of this life, but ever failing to attain to truth and righteousness just because he tries to find them by the earthly way. What the Scriptures plainly teach is that there is no Salvation through Esau; that is to say the Purpose of Divine Grace cannot come to men by what is earthly, by Adam, by the moral life; yet, it is suggested that although Esau fails to find the way of the Gracious Life and does not understand all that Grace means, the Patient Spirit of Christ is able to redeem even Esau, because there is in him the Hope that sustained his father Isaac; and the Faith that was the

inheritance of his grandfather Abraham. Is there anything too hard for the Lord, the Spirit? Let men be careful in forming their judgments upon such problems; this is a strange desert world in which to wander; the spiritual empiric world is a very wide one; thus, the Angel of Science might close many a mouth by the mere suggestion that their empiric methods of thought, carnal conceptions, earthly ideals and forms, tend to prove that they are the children of Esau, instead of—as they think, and boast—the spiritual children of God, by Christ, through the Spirit.

It will not be difficult to perceive in what direction this line of thought leads. The man and race can now be identified, and a very few suggestions will open up the way of enquiry. Seth, Japheth and Israel are historical ideals; they are typical forms of spiritual thought; they are the empiric realms of thought under varied forms. It is the law of recurrence that creates the complexity; but scientific thinkers will remember that this law is not limited to the Bible; it is found in the physical universe; it is found in man; and empiric philosophers have discerned that this truth is to be found in all realms of thought. The man and race therefore, that requires to be studied is to be found in mankind. History reveals to men what men and nations have been; what they have done, what have been their aspirations; and, in what way there has been the failure to realise the spiritual, that fourth dimension universe, which in a real and true sense they have sought for, and have not found. The order of thought runs thus: the Adam race is doomed and under the curse of heaven; that is to say because Divine Law is disobeyed and outraged, it must follow that the condition of those so placed are that they are outlaws. There is limitation here as related to law; it is that moral law, ethics, cannot avail to save men from their cursed state. But this revelation is equally true, Grace reigns in mercy and love, thus there is a blessed state as well as one that is cursed. Salvation is by Faith, Hope and patient obedience to the Will of the Lord of Grace; rejection is by unbelief, doubt, and wilful disobedience to the revealed Will of God. Salvation is not in Adam but in Enoch, Noah and his family; the way of cursing is by Cain, the sinful Ham, the mighty Nimrod, and the empire of Babel; and allied with Babel the rival empire of Nineveh. What is being

revealed as from the grave is the utter worldliness, idolatry, perversity and cruelty inherent in these powers; they are like unto what is physical and vital in nature; they are under the curse and their doom is death and destruction. There is psychical development in the Babylon of Nebuchadnezzar; the man is the embodied spirit of the race; and his visions and actions tell plainly to the psychical thinker what the man and his empire represents. The twin power regnant in the race is that of Media-Persia; this is the double mind; the proud heart; the limitation of autocratic power; and it will repay the student to study Persian history with this thought in the mind. The Greek empire, Alexander the Great, and all that Greece stands for will be studied with profit as representing the intellectual age of the race of mankind. What Greece, by Alexander, and the wise men, attained was this, they broke up the mental realm made manifest in Persia, and the result was that revelation of intellectual power and genius, which has been the wonder of the world in past ages. The twin power of intellectual supremacy is found in the empire of Rome, in social order, in the State, and in the supremacy of law. It is in Rome that man, and the race of mankind, achieve earthly greatness. Imperial Rome ruled the world; it is from Rome that the nations of the West inherit their principles of government; it is Rome that teaches supremely what is meant by autocratic despotic power; it is Rome that teaches rulers, the ruling classes, what is meant by duties and obligations as related to the State; the duties of governors and the obligations of the governed. It is Rome that suggests what is meant by political economy; in what way the resources of the State are to be used in the service of the Empire. It is Rome that teaches the rights of freemen, and the liberties possessed by citizens. It is Rome that upholds morals and teaches ethics; and, in a sense, Rome was altruistic and taught the Romans how glorious it was for men to serve and suffer and even die for the immortal and eternal empire of Rome.

It is Rome that is thus conceived to be the glory of man; of the empiric and imperial race of mankind as fighters, workers, and thinkers. It is Rome that in a true and real sense may be conceived to be the man of sin. Rome is the antithesis, as an empire, of the Kingdom of Grace; and yet, strange as the thought may appear to many, it was under the realm of

Grace that Babel, Nineveh, Babylon, Persia, Greece and Rome were developed. The man and the race of mankind in all the glory of empiricism was fully revealed; and men knew not that all this was permitted by the Lord of Grace, so that they might see and understand what empiricism truly means. Here it may be necessary to revert to the Adam type of man; and to the type in psychical order revealed through Israel. What has to be kept in view is that the development in history is continuous as well as recurrent; the type is produced and it lives; and, every succeeding type has inherent in its organic structure all that existed in the past. It is in this sense that the Adam type persists in Israel; and the Adam and Israel types exist in mankind. This is what explains the Books in the Bible from 1. Chronicles, to Song of Solomon; they are the true generations of Esau, and they extend from Adam down through history, to the Restoration of Israel and the Captivity. The position in the Bible in which these books are found support this conception; in this sense, they are the summation of past history at the psychical stage of development in Persia. It is fitting that this record, in this form, should appear at this stage: it is in harmony with development in Genesis, as generative and prophetic; and, it is that stage of history where intellectualism, as empiricism, becomes regnant in the earth. It is true that there are two lines of development from Persia; the one by Israel and the other by Greece and Rome; but in both lines the development is that of intellectual enquiry, as bearing upon intellectual relations, moral relations, and spiritual or religious relations. There is what may be termed a great competition for supremacy in the earth; Greece seeks to reign by intellectualism; Rome by moral, ethical, imperial Power; and, Israel by that Kingdom of Messiah cherished by the prophets of Israel, and hoped for by the Jews. The Apostle Paul clearly saw that the wisdom of Greece, and the power of Rome could never be the means of the Salvation of men and the redemption of the world from sin. They had no conception of the real problem of the ages, and thus it was clear that their ideals must fail and perish. But it was equally clear to him that empirically Israel, or the Jews, had failed to see and understand their high destiny; they had become the worshippers of

Mosaism, the Conservatives of past psychical conceptions ; the new wine that was being poured out upon the nation they would put into very old bottles, thus the result, in due time, was the bursting of the bottles or, in other words, the fall of Jerusalem, the end of the nation, and the dispersion of the Jews. What has to be noticed here is that from the Captivity of the Jews, to the Coming of Christ is the great empiric age of history. Greece was on the wane ; Rome at the altitude of imperial power ; and Israel was waiting for the coming Messiah, as an empiric emperor, who would overthrow the powers of Greece and Rome, and attain to the conquest of the World.

It was into this empiric world that Christ came as the Babe of Bethlehem, the Son of David, the King of Israel. He came to His own people, and they received Him not. He came as Light and Life, Truth and Grace. He was rejected by the rulers of the Nation ; and put to death by His own people under the jurisdiction of Rome. What has to be remembered here about the Lord Jesus Christ is, that it is Christ, and the Spirit of Christ, that is central in history from that period. He has been the Reality behind all movements ; the Ideal for men to study ; His Kingdom has been the theme of study for philosophers, theologians, and the rulers over men. What they have desired has been to realise the Christ Ideal in different centuries in different ways ; and what they have failed to understand in all the centuries is that there has been organic development which requires to be studied in the light of the law of development, and of recurrence, in a similar way to the developments in the past ages. What this means is that Jesus Christ in the fulness of the times, at the full tide of the empiric age, came into this world to fulfil all the past as related to the Kingdom of Grace. At the end of $6 \times 7 = 42$ generations from Abraham, this great Son of Abraham was born. When the physical, the psychical and the empiric Israel had come to an end, then this Son of Heaven, and of Abraham, came into this world to reveal to men that Kingdom of Heaven which has four dimensions. It is this thought that explains why empiric thinkers cannot see this Kingdom of Grace ; it is not sensuous, it is in a sense invisible, and yet to those who receive Christ by faith, in the spirit of love, this Kingdom is an actual reality within

them. What has to be remembered here is that this Divine Kingdom of Grace is the greatest reality upon the earth ; it is revealed to spiritual minded men ; it has a Divine Constitution as found in the Beatitudes ; it has a definite method of government ; and all who are in this kingdom are free, and they are the saved, redeemed brethren in this great commonwealth. All this points to the fact, requiring careful study, that in the very nature of things, as men are taught by the laws of development, and of recurrence, the Christ could not come to men as the Divine Saviour of mankind until the physical age culminated in Abraham ; the psychical age in David and Solomon ; and the empiric age in Greece, Rome and Israel. These ages had all to proceed, under the law of development, so that the world might know and understand that Salvation could not be obtained for mankind by human wisdom, by imperial power as seen in law and government, or by carnal forms of religion that could not regenerate, redeem and restore the human soul. This is the unique position of the Lord Jesus Christ ; He fulfils all the past in all that is true, right, good and gracious in all religions ; they all meet in Him ; He is the Seed, Source and the fulfilment of them all.

There is another side to history that ought not to be overlooked at this point ; it may be explained and understood by what men know about history. What the nations had seen was the rise of Kingdoms of Power, as in the sons of Cain ; in the sons of Ham in Babel and Egypt ; and they had risen, fallen and perished and their burial places were known. There followed, in due time, great psychical powers, found in the race of Shem, as in Israel, Phœnicia and Babylon ; these also waxed great, ran their course, became corrupt, idolatrous and sensual, and in due time they also were judged, condemned, overthrown, and brought to nought. What survives all these powers, as spiritually valuable, is that Collection of Books possessed by the Jews ; they contain the revelations of the Realm of Grace in the earth ; they not merely survive what had died ; they were as living voices, testifying to men who could interpret them, that the power of God survives the powers of men ; that the perversity, disobedience, rebellion, idolatry and demonism, as cherished by men, could not abide, being under the curse of Heaven. The prophets of Israel require to be studied in the light of

this truth ; what they saw was that nations like unto Israel, Judah, Syria and Babylon could not prosper ; the lightning of the Divine Anger, and the thunder of the Voice of God's Law was bound to destroy all these lawless, idolatrous, cruel nations. What men have to understand is that all through the ages Grace has been regnant in the earth, according to the laws that govern this realm ; and Grace has actually survived, reigned and fulfilled the Divine Purpose of Grace ; whilst this is equally true, God has reigned upon the earth by moral law, by punishing offenders against law, and casting down those who set themselves up as gods in the earth. There is no want of harmony in such conceptions of the Divine Government among nations ; this is the testimony of all God-fearing men in all the nations of the earth. They have been, and are, the blessed, who have been the children of God by Faith in His Mercy, Grace and Love ; they have been under the curse, who have been unbelieving, rebellious, idolatrous, wicked ; thus these words are awful in their truth, " It is a terrible thing to fall into the hands of the living God. "

It is the Lord Jesus Christ, the Son of God from Heaven that is the mystical, mysterious fourth Man ; the Head of a mysterious race of men, who are unlike other men in this, that they are the Children of Faith and see into the Realm that is invisible. This does not mean that patriarchs, prophets, kings of the earth, and the lowliest of the lowly people did not become partakers of the Divine Grace until after the coming of the Lord Jesus Christ in His humiliation. It simply means that in all past dispensations the faithful and the gracious were the saved and redeemed people of God though they did not know fully, or understand clearly, all that was involved in their adoption into God's Family on the earth. The thought here is that the Lord Christ is the first man who consciously realised and understood what the Kingdom of Grace means for mankind ; and what He is as the Divine Son of God in Grace, the Saviour, and the Sacrifice, by whom there is forgiveness, reconciliation and peace with God. This statement of fact is amply proved in the Gospels and Epistles ; they are radiant with this revelation, thus it is unnecessary to enter into details upon this subject at this time.

What is desired here is not to prove such statements,

but simply to indicate in what way this Kingdom of Grace so fully revealed in Christ has been developed during what is known as the Christian age. What Christians understand about Christ is that He is a Revelation to men and nations; that He is the Germ Seed of the Kingdom; that He does not magnify Himself, or seek His own glory by writing His own Life. He lives; and it is because He lives that living men receive life, abundant life from Him; and thus they become the disciples, the witnesses, the followers, and friends of Christ. In other words the Life in Christ is made manifest in the Four Gospels; men see what was revealed; and the Four Gospels are like unto the first Four Leaves that burst out of the earth in all their wonderful beauty. The disciples see the Four Leaves; they watch the gradual development of the life so full of spiritual interest; and the end is the unexpected, it is the apparent failure of the Jewish ideal by the cruel and the accursed death on the cross. What followed was the Resurrection, the Ascension into the Heavens, and the Day of Pentecost with the indwelling Spirit of Christ in the disciples and friends of Christ. The particulars of the Kingdom of Messiah are to be found in the Gospels; they give the details of the earthly Life of Christ as seen by men; but, He is the Life of that Life, the Synthesis of all that the Gospels reveal. The New Testament goes on to reveal the psychical external realm of the Kingdom, as related to the Church, in the Acts to 2. Corinthians; the psychical from Galatians to Colossians; the empiric from 1. Thessalonians to Philemon; and, the spiritual from Hebrews to John; The Revelation is unique; it is in the Spirit as seeing what mortal eyes cannot see; it is the great Vision of the Lord Jesus Christ in His glory; the Church redeemed; the great Conflict in the Spiritual World; the overthrow of evil and the descent of the Holy City wherein the King of Grace and Glory lives and reigns. The Lord Jesus Christ is in this way seen to be the fulfilment of the past; in Him all things consist; He is revealed, made manifest in the Gospels, and the faithful believe in and follow Him; He is exalted to the right hand of the Majesty in the Heavens, and the result is the Spiritual Kingdom of Grace living in the world as the means of grace for mankind; and, as the power destined to overthrow all the powers of evil.

It is at this point that men require to be careful as to the

order in which they permit themselves to think about this Man, Race and Kingdom of Grace. It has to be remembered that the new is not all new ; that the past is inherited by the new ; thus Adam, Abraham, Isaac, Jacob, and Christ, continue to live ; that is Seed, Faith, Hope, Patience, and Love, are all operative in humanity ; and yet men seem to be unconscious that there is carried forward in the living tide of humanity such blessings. To put this matter in another form as related to history, men may see with their bodily eyes a living physical Church of the Adam type ; a thing of external relations, within which the Seed lives and germinates ; there is also a psychical Abrahamic type of Church in which the forms of Grace are translated into spiritual thoughts. There is a great empiric Church, a thing of Popes, prelates, bishops, priests and clergy, with their visible, despotic, autocratic powers, their principalities and dominions, their wealth and worldly greatness. This is the Esau type ; this is the man that sold his birthright for a mess of pottage ; this is the man who having entered upon this pathway of carnality and earthliness, could find no pathway of repentance. Poor Esau ! poor Papacy ! poor official priests and clergy ! What a tremendous fatal blunder is this to lightly esteem such an inheritance as is revealed in, and by, Christ ; to barter away the heavenly for the earthly ; the wine of heaven for the bitter waters of Mafah, and the nauseous waters of the Dead Sea. But, whilst all this is true about Churches in their forms, it must not be forgotten that a true and living Church of Christ has been living in, and permeating these Churches all down the ages. When the iron hand of death lay upon the Church in the dark ages, then the blood of the martyrs became living seed to be scattered abroad in the world. When men walked in great darkness and the night of death seemed to have brought the final doom, then here, there and everywhere men heard voices of song, of rejoicing, of hope, of new visions. They declared as with one voice, that God lives, that Christ saves, that the Spirit bestows life and blessing ; that the dawn is very near, for they have seen it, felt it, thus they know that the day of redemption is very near. What is of great interest for students of history is the remarkable fact that the earthly, the carnal could not silence these voices ; men were charmed by them, or hated them with

intense hatred ; but it mattered not, the nightingales sang their songs of love and the Seers kept on telling men to cherish Faith and Hope, to be patient, for assuredly the Lord of Love was on the way to come to His Kingdom of Love, bringing with Him blessings so rich and gracious that the hearts of men could not conceive their meaning.

All these things could be expressed in chronological order, by the time process of development. What the students of history will find is that the Kingdom of Christ is founded upon the eternal Rock of Truth ; it is as real and true historically as Israel, Greece or Rome. It is an objective fact that cannot be denied ; and men are foolish who suppose or suggest, that such a Kingdom has no extrinsic value. The King and the Kingdom co-exist, the cause of the Kingdom is the King ; and all the true subjects of the King know from experience that it is the King that bestows all rights and privileges ; and, apart from the King, there is no Kingdom of Grace and no salvation, rights, privileges, or blessings. Students familiar with history know that the great Gnostic controversy attempted to destroy this Kingdom, so that in its place men might set up in the earth a Kingdom of Knowledge. Greece, Persia, Egypt, and even far-off India combined their forces to destroy the psychical life of the Kingdom of Grace ; the conflict was like that of mighty giants against a defenceless maiden in her heavenly beauty, yet they utterly failed to hurt her life ; they retired to their homes to waste their lives in idle speculations and to die. The mighty empire of Rome by fire, sword and persecution would have destroyed this heavenly Kingdom thoroughly ; but it was unable to do so ; the Cross became regnant and the Nazarene triumphant. Rome fell, and the Papacy became the heir of the ages ; of the inheritance of Adam and of Esau. Here arises in the pages of history the strangest of perversions : the manifestation of the ingenuity of the devil, in changing a Kingdom of Grace into an earthly Kingdom where Grace was excluded ; and where the world and the worldly spirit of the Roman Empire reigned supreme. The Church became an earthly empire ; the servant of Christ in Grace, as Pope, became an autocratic, absolute emperor surrounded with princes and reigning over dominions ; and Christ and the faithful were cast out to become beggars on the highway of life. This is what

is meant by the perversion of Grace ; the disciples strive who will be the greatest ; and, the Lord kneels before them in His grace to wash their feet. This is what men mean when they speak about moral and spiritual blindness. The poor infatuated creatures do not understand the first principles of the Kingdom of Grace ; they are men of the race of Adam ; they are the earthly descendants of Esau ; thus they do not see, or understand, that they misrepresent the Lord Jesus Christ, and condemn themselves by their actions. The results of this absolutism were intolerance, spiritual and political bondage ; persecution, martyrdom, and murder. All these things are written in history ; they are so plainly written by historians that the day has gone past for men to deny that such things took place under the dominion of the Papacy.

As pointed out there is an age of particular events, of generations of the Heavens and the Earth until the days of Terah and his family. There takes place a great synthesis and it is Abraham that sums up all the past and becomes the Head of a new dispensation. The age of Israel as man family, nation, commonwealth, and Kingdom, is full of psychical revelations, and this nation and people are the inheritors of the great synthesis of what is termed Mosaism and Israel. The end of the psychical is that of degradation and deportation into Assyria and Babylon ; and the record comes to an end with the supremacy of Babylon and the dispersion of Israel. There is another great movement on the stage of history, here named the empiric age ; it is during this period that men study all kinds of particulars ; all forms of individual types ; all general principles, relations and conditions ; and, it is the Lord Jesus Christ that is the synthesis of this age. What Abraham was to Israel as its head that the Lord Jesus Christ is to Europe and to mankind ; He is the Head of the universal Kingdom of which there shall be no end. The stages of development may be traced thus : The Lord Christ as obedient to the Divine Call ; the Spirit and the Church ; the separation from Judaism ; the movement into the new promised land among earthly nations ; the days of subjection and suffering ; the conflict with the world powers as tending to reveal the wisdom and power of God as greater than that of the world ; the fathers and the day of redemption from Pagan Rome

the spiritual desert with its Marah and Elim ; the days of the great thinkers and theologians ; and the revelations from God by His servants as to the order of the Kingdom and its laws. What follows are the great events in history ; the rise of Mohammedanism in the East ; the great Philosophers in the West ; the rise of the Papacy to supremacy ; and the perversion of the Christian religion into a Pagan empire, instead of a Kingdom of Grace. It will be seen that the analogy of the method of development in the psychical and in the universal, or spiritual, run upon parallel lines, the chief difference being that the psychical is bound up with Chaldea, Palestine, Egypt, the Desert, Palestine, and back again to Chaldea ; whilst the spiritual begins in Palestine, is spiritual in its order, and its history is that of spiritual wandering in a great moral desert. The analogy is worthy of careful study not merely as illustrating movements in history that require explanation, but specially that men may be led to know, and understand, that this is the order of development in its recurrent forms. This principle is not to be limited to the realm of history ; it is of universal application in Nature, in Man, in the Bible, and in the Heavens that are universal.

The difference that requires to be observed comes in at this stage. The psychical having served its purpose, Judaism was swept away and there was preparation made for the great movement in the world that was to be summed up in the general and the universal. It is the universal that is developed in Europe until the consummation of the Papacy ; there the development seems to end ; the Papacy cannot develop, it has bound itself in absolute and autocratic chains ; its princes, as cardinals, and bishops, are slaves in bondage ; they are in the great spiritual desert and they do not know it ; they think they are servants of Christ and freemen, and they are in bondage to dogma, ritual, ceremony, and all kinds of officialism. This is what follows : a new spirit begins to breathe upon men in the dark ages. Roger Bacon, and others, cry out for a new light, new life, new forms of truth, a new age. They do not see what is taking place ; but the frost of the winter has given place to a west wind, and there is a thaw. Somehow there is a change, the surroundings that are dead are being moved by a new life ; the breath of the Spirit is in the air, and men are beginning to live, think

and aspire after divine things in a new way. The history of Europe from the days of Roger Bacon to the present time is that of a new order of development; it is the philosophic thinkers, and scientific workers that require to be studied to discover the successive stages of advance from material forms to psychical conceptions. It is Lord Bacon, and the galaxy of thinkers that follow in his footsteps, who bring in the psychical order of thought by induction and deduction. It is Copernicus, Galileo, Newton, and many others, who break through the limitations of past ages and begin to span the heavens and weigh the earth in balances. It is Kings, Politicians, Deists, Theologians and Rationalists who would set up within the very citadel of the realm of grace a Kingdom of ethics. It is Renaissance, Reformation and Evangelisation that tell men to be careful as to their thoughts, words, and actions, because the time is drawing very near when the King will reveal Himself to His faithful people by a new way, in new forms, in great general truths and in universal principles of order and law. Is not this the very stage of development that has been attained? Men are actually in the Kingdom of Grace, in the Holy City of eternal Divine order and universal law. They fail to understand the position; they will not rouse themselves; they will not be awakened out of their sleep; they will not believe, see, or understand, that the Kingdom is actually in the midst of men, and that at any moment the King may return.

But empiric men will say such visions as these are not worthy of a moment's consideration; there is no sign of the Coming of the King, the world is as bad, or as good, as ever it has been in all past ages. There are still absolute emperors who continue to rule over their slaves; there are kings and courtiers, bureaucrats, and state officials, armies and navies, and all that the ruling classes can use to intimidate and suppress the masses of men. There are republics and republicans, millionaires and trusts, bribery corruption and craft; and the people as, and when, governed by the people, are little better off, and apparently, no nearer to the Kingdom of Christ. Even democracy has had an opportunity of indicating in what way it could take up the burden of government, and the results have not been satisfactory. The common people do not seem able to comprehend what is meant by the sacredness and

the supremacy of the God-fearing life ; they seem to think that the reins of government are easily held ; and that they are quite fit to rule and reign. They think, and say that they are quite equal to the men of life-long experience who have been trained in representative forms of government ; but when they try to apply their conceptions in practical work, then the result is all forms of individualistic, anarchistic and socialistic schemes that are seen to be unworkable, and impractical. It is being conceived from experience that modern socialistic schemes would not be beneficial ; but rather that the results would be anarchy, self-assertion, corruption, and the break-down of empiric, moral governments. It seems to be freely admitted that emperors cannot reign in righteousness, because they are burdened by absolutism and autocracy. That kings and rulers are unable to rule justly, because as ruling classes they separate themselves from the masses of the people. That parliaments, cabinets, councils and representative bodies, are all failures ; they are not just, equitable, true, right, wise or good, but animated by self-seeking, by the party spirit, and thus, only those who are ignorant of the workings of such institutions seem to cherish the hope that any real permanent good results would follow from free republican or democratic methods of government. What men are beginning to see is that law, as supreme, means blessing ; but, that absolutism and autocracy is the state of cursing. That kings, rulers, judges, statesmen, ought to be blessings ; but when kings are puffed up with divine right ideas, rulers take the right to rule unrighteously, judges pervert justice, and legislators formulate bad laws, then this means cursing, and the people so ruled are under the curse of Heaven. Trust the people, and let the people rule by their representatives has been the cry of men for many years ; but the results have not all been blessing for mankind ; but as men know, new forms of wickedness have arisen in bribery, corruption, craft, and other forms of evil. Law, government, legislation, ought to be the means of blessing to mankind ; but what men find, is that lawlessness abounds ; that governments do not govern for the common weal, and that laws are made which are unjust and unrighteous. What can the masses of people do under such conditions ? Suffer patiently, or rise in revolt ; groan under the burdens laid upon them,

or rise in their wrath and destroy their rulers and themselves ? Those who think that any of the many forms of socialism being discussed at present are going to bring in the Millenium, and the Kingdom of God, are surely mistaken ; it is impossible that such ideals could be realised. There are forms of socialism that might become means of blessing for mankind ; but there are others so selfish, self-asserting, greedy and detestable, that they could not produce good effects. Where the agnostic, atheistic, anarchic spirit of antagonism and strife reigns ; where the Name of God is blasphemed and men are seen to be inflamed with fury against law, order, kindness and love ; men may ask, how is it possible to conceive the thought, that out of such conditions, there could come to mankind the Kingdom of Truth, in righteousness and peace ?

The point reached here, although so depressing, has in it something of hope if men could understand the direction in which they ought to turn to get a little light upon the way for the future. What men may see plainly, or they are very blind if they do not, is that they have had their faces turned in the wrong direction all through history. Their faces have been away from God and Heaven, to man and earth. They have sought for Salvation, the Kingdom of God, in man and by men. They would improve their condition in their own way by their own moral and ethical conceptions ; and, they would not believe that the record contained in history, written in letters of blood, is, that they have rejected and crucified the Lord, the King of Grace. They do not comprehend the Divine Truth that Grace reigns, has been reigning in suffering and sacrifice, all through the ages. It is difficult to see this truth ; because it can only be understood by standing in the universe of four dimensions. Experience cannot see it ; and Empiricism, in its very spirit is antagonistic to such a thought. Empiricism is the Kingdom of fallen man, within which he has tried to reign ; and it is Science that is telling Empiricism, in plain language, that it has played the foolish part all through history ; that it has ever been trying to grasp and hold the earthly inheritance ; ever losing it, and never attaining to the Divine inheritance, birthright and blessing. Men prove themselves to be foolish if they suppose that empiricism has been the means of blessing to them. They have not

been freemen but slaves to the lust of eye, lust of flesh and pride of life. They have served what was degrading, debasing and disreputable. Moral men have permitted demons of evil to reign and rule in their mortal bodies when they ought to have been lords and masters over what is beneath them, and ought to be beneath their feet. To see this truth, as fact, in the human experience of man, and of all men is to see that men have been infatuated in the past; that they are being awakened to this truth; that they see before them no hope whatever in the empiric direction they have followed; and, that, if ever they are to learn wisdom, they must turn to science, that is to Divine order and law, and conform to what is true, reasonable and right in the sight of God. If this position is realised, then it is possible men may discover that their present condition is not quite so bad as it appears to be. Although empiricism has proved to be an awful failure, sinful in God's sight, and to be detested, abhorred and rejected for the future by men, there really has been advancement made in past ages; only it has to be placed to the credit, not of empiricism, ethics, morals, or the Adam man, but solely to the Lord Jesus Christ, the King of Grace; and to His Kingdom of Grace in the earth; which they could not see and which they despised and rejected as not worthy of their attention. What men who would see truly must avoid here, as if tainted with deadly poison, is thinking about this Kingdom of Grace as a visible institution, as a Church with its earthly forms. It is the Spirit of Christ with gracious divine influences acting upon the souls of men, that is the reality, regenerating, renewing and restoring them into the Divine likeness. This is the Spirit that has exposed and destroyed emperors, empires and imperialism. The empire as a god, is rejected, and, it is Grace that has shown that the false god was a usurper, a rebel, a monster, a devil, to be destroyed. It is Grace that has exposed the foolish claims of kings and rulers, and now they are seen to be mere pretenders to power. The Ideal is the King of Grace who reigns in harmony with Divine Law, as the Will of the Father; and, it follows, that they are not His friends or servants if they do not rule, serve, judge, according to His Will. It is Grace that is casting the strong electric light of Heaven upon corrupt legislators, politicians, would-be social reformers, capitalists.

and trusts ; and they are being condemned as evil, as bringing about evil results, and as not good, right, or the means of blessing for the Commonwealth. It is Grace that is whispering to men to put no confidence in social reformers, and in all kinds of social schemes being proposed to bring men out of their unhappy condition, and to set up a wonderful Kingdom of Mankind upon the earth where all will be free, equal, brethren, contented and happy, because they will never want their mess of pottage. It is against all such pretentious schemes that Grace is warning men ; and, at the same time, telling them plainly that the true democrat is the man who in the fear of God, is true, just, upright, good and gracious. That the real republican to be trusted is the man who is not greedy, selfish, self-asserting. That the true king, ruler and judge, is the man who has been trained to think, to serve, to obey ; to think wisely, act rightly, and judge justly. That the Supreme Ruler is God, not emperors, as revealed by the Divine Laws that are universal, that Science can explain, and men can understand ; and that only in this direction as guided by the Spirit of Christ, is it possible for men to find the Kingdom of God where peace, truth and righteousness will reign.

CHAPTER III.

DEVELOPMENT IN NATURE AND IN THE BIBLE.

In the light of the explanations that have been given of the results attained by following the Methods of Christ and of the Spirit, men will do well to consider, and reconsider their position, and thus find out exactly where they stand. It is plain that it is utterly useless to continue to worship and serve the idols of the past; they are threatened with destruction; a hammer heavier than that of Thor is falling upon them with crushing power; and men are utterly helpless to prevent the blow that will destroy their idols and their ideals. It does seem strange that the myths, poetry and religions of the past all teach, in their spirit, the same truths which Science is bringing into the light of day as by transfiguration. What they all seem to suggest is the naked truth that men have been in the past ages, and are at the present time, idolators, worshippers of forms, of poetical imaginary concepts, and of empiric demons; and yet, in the midst of all these, there has been a mystic sanctuary, a pillar of light and cloud, a toilsome wandering in the desert, and an ascent to the City of God. The idol forms are well known in history; they have many names, but perhaps the best known are Baal, Ashtaroth, Moloch and Jehovah. These are forms and parables; they mean power, pleasure, and possessions as earthly; and Jehovah is the "I Am"; the Glory in the Bush; the Life in the Tree, Branch and Vine and the Source of all Blessings. This is all like the very old well-known story of Eden; the woman saw the fruit; she thought it was good for food to obtain power; it was beautiful, a thing of pleasure and delight; and that it would give wisdom, like that of the gods, to know good and evil; the temptation was great, the woman took, ate of the fruit, and the result was folly, madness, disease, paralysis and death. To change the figure, Baal means Master, Lord, the Sun, Power, Dominion,

Empire, the worship of the objective. Ashtarothe means Mistress, Lady, Pleasure, the Moon, the groves, the sensuous delights of the flesh, the carnal mind in its state of enmity to God. Moloch is the god of Ammon, the son of Lot, the fierce intellect, the cruel, depraved empiric nature of fallen man; and, if men care to study what this god represents, let them think of brass and fire, tongues and torments, absolute rulers in state or Church, and the offering of the children to this demon in the fires of criticism, or of theology, and the burning fire of martyrdom. Baal in modern idolatry, means absolute Power in rulers, or in wealth, as capital; it is ambition to achieve greatness. Ashtarothe is the pleasure of the senses, the joy of art in its various forms, and all that ministers to the sensuous life. Moloch is the fierce, party spirit in society, in the state, in the Church; and, wherever mere intellectualism, as empiric, leads men to live in the condition of contention, strife and hatred, they are to be conceived as the worshippers of Moloch. The modern gods do not cease from being gods because they cannot be seen and handled; their powers may be all the more terrible when they take to themselves the cumulative demons of the psychical and intellectual realms; and, take up their abode in men bent upon their destruction. The contrast of these demon gods with Jehovah is instructive; He is power to bless and save; He gives to His people pleasure and joys that are heavenly and divine; He watches over the children, delivers, protects and blesses them in their journeyings; and instead of the fires of Moloch, the children are seen in their white robes, singing their songs of joy and gladness as they ascend the hill to the City of God and the Divine Temple. It is all parable in this sense that men have to pass through these experiences in life; the way is the way, and the blessed ones are those who know Jesus Christ as Lord and Master; who dwell in His Tabernacle and enjoy the pleasures that are at His right hand; who know what is meant by baptism of water and fire, in company with Himself; and, who know that the Hill, the City, and the Temple of God are all great eternal truths.

It is time to turn from these parables of the general order of development, to study the order in nature that can be traced in the light of Science and of Divine Wisdom. The stand-point must not be lowered; it is the land of Science that

has to be traversed, so that a fuller and clearer conception may be attained of the historic order of development. What seems clear is that the fourfold order explained will tend to be useful; it is something that can be relied upon; it sets up standards, and thus the enquirer is encouraged to use them and to bring new problems to them to be tested. It has to be kept in view that, according to the Method of Christ, and of the cosmical creation, there is the eightfold order of realms with their definite methods of development; and, that the Method of the Spirit joins these principles, or realms, two by two, bringing them into a living unity. In each realm there is an order of particulars, discoverable by analysis; following analysis there is synthesis into individuals; that these form the psychical stage of development; there follows the higher intellectual operations which include particulars and individuals, and become general conceptions as relations; and, that these generalisations as inductive processes of thought become universal ideals as deductions in philosophy. What has to be kept in view is that the physical inorganic realm follows this order; that linked with, and arising out of the inorganic, there follows the organic realm of life, and that these form one Kingdom, the physical. The same order is found to be recurrent in the Spirit realm of perception by the senses, images, ideas, and thoughts; in the Mind realm of conception, thought, comparison, co-operation, and these form the psychical Kingdom as individualised in man. There is development by the Intellect as dealing with all the particular relations of things and thoughts, as the means of discovering order and general principles; and it is the Moral life, or power, that is the realm of government, and duty, as the moral, ethical, or empiric Kingdom. What is assumed in the light of Science, is that the way was open for man to develop, in a natural way, by the moral Kingdom, in conformity with order and law, through the knowledge of the good, to Science and Divine wisdom; but, there took place a fall from order and law, and from conformity to the Divine Will. That the one Supreme Will was despised and disobeyed. That the will of man came into conflict with the will of God. That the result of this fall was disease in the physical body; derangement in the mind; and degradation and sin in the moral soul. The consequence was that the Spirit of man

was depolarised, lost its magnetic power of response to the Divine Polarity in the universe; that the Mind became dia-magnetic and dark, chaotic, and thus the fallen man was unable to perceive order in nature, conceive law in his own mind, or intellectually to discover the divine way of truth and righteousness. This is where Grace intervenes by Christ for regeneration, salvation, redemption and restoration; and, the history of mankind is really a history of Grace, in its conflict with evil in men; teaching them the means by which the Divine Purpose of God has actually been carried out in the world in the face of the persistent enmity of men to God; their persecution of Grace, and all that is gracious; and, that it is by this means, by sacrifice, that the redemption and restoration of mankind, must be accomplished in due time, according to the Divine Purpose in Grace in the Lord Jesus Christ. What men are being called to study to-day is not so much experience, or the great empiric philosophies and theologies of the past; they are all useful in their place; they may be means of grace; and, as matter of fact, without a general knowledge of the past, there could not be fitness to enter upon the great scientific inheritance that has fallen to the men of this generation. What follows is not that thoughtful, true men are excluded from this inheritance; it means that they have to acquire knowledge that is within their reach; and, when they see the Divine order of development, then they will be enabled to rejoice with those who have passed through the great struggle of the past. It may be that the position intellectually has never been so plain for the careful thinker; but, it by no means follows that those who are agnostic in temper, atheistic in spirit, and materialistic in their conceptions, whilst realising what Science can teach, will be able to understand all that the message of Science really means, and whereunto it must eventually bring reasonable God-fearing men.

It is Science that takes men by the hand to guide them through the realm of Nature. It is not necessary here to enter into many details as to the way scientific men have had to follow to make clear to students the order of the development traceable in Nature. What has to be understood is that this is not exposition; it is like a bird's-eye view of the past; it is where men stand to-day, as they look down

upon the great achievements of the past. 1. The study of Nature must begin with things as they appear to the senses; with common experience. The physical world is physical; it is to plain men what they think and say about it; to them it is as it appears, and what it is; and about this matter there ought not to be any difference of opinion. 2. The analytical chemist is not satisfied with this conception of material things; thus he tries to discover in what way, and how things differ in form, weight, colour and many other relations. By alchemy certain discoveries were made which were useful; but it is chemistry that has reduced all forms of matter into over 70 elemental forms, each known by a definite name and sign; they differ in their qualities, their relations of quantities; they form into families; they are repellant to each other, or they have affinities for each other; they unite peacefully in certain definite proportions; or, they may have such violent antipathies, that if they come into contact there is war, explosion, destruction. It is into this strange world that Science, by Chemistry, leads the student; and, as the student is leaving the laboratory what his thoughts turn upon may not be so much the differences of elements in quantities and qualities; of their innumerable combinations by synthesis; of the possibilities of metathesis; but, what is matter? What is the unity that underlies all differences? 3. Spectrum analysis has to be conceived as different from Chemical analysis. Thus Science takes the student by the hand and leads him into a dark room; a ray of light is permitted to pass through a small hole; the ray strikes a prism, it is refracted and the result is the revelation of the Solar Spectrum. What Newton discovered was that in doing this he analysed light, and that the Spectrum was the breaking up of light into rays of heat, varied colours, and other effects not visible to the eye. He reversed the order, permitted the refracted Spectrum to pass through another prism and the result was the synthesis of the Spectrum rays into a ray of pure light. Spectrum analysis, in addition to this first discovery, has volatilised in light and heat chemical elements of matter; and these having their own colours, rates of vibration and other qualities, they take their places upon the spectrum in their order. Spectrum analysis has gone far beyond such experiments; it has decided that earthly

elements of matter are identical with elements of matter in the sun and stars ; that there is correspondence, likeness, and thus the laws that govern matter, the order that is found in colours and rates of motion, are universal. All men look upon Nature and they see particular manifestations of matter. The chemist analyses matter and he discovers that it consists of many individual elements that differ. The Spectrum analyst takes up particulars, individuals, and generals ; and he makes the astounding statement that matter is, in a sense, light ; that light produces matter ; and that matter can be synthesised into light. What the student feels inclined to say to himself is that light is truth ; that truth means the true relations of the rays of human thought ; and that what men require to know is the Divine Spectrum of knowledge so that the issue may be the light of truth. 4. It will be observed that the order of development of thought has been from matter to elements ; and from elements to the diverse spectrum and the unity of light. What has not been mentioned is, that co-existing with matter there is what has been termed energy, or force ; and that this is in some sense or other, inherent in matter, as the moving power, producing all changes in conditions. What has to be suggested here as to energy is not that it is something essential, as different from matter in its manifold forms ; but that it is actually another division of this realm, requiring to be studied, related and correlated, as physics ; or what is termed the correlation of the physical forces and the conservation of energy. This is that fourth dimension world, that universal power, that cannot be limited ; it changes its forms, becoming heat, light, electricity, magnetism and other imponderable forces ; and what Science is now suggesting, is that the development here is upward to ether, to streams of electrons, to electric and magnetic rays, as repellant and attracting, with a direct ray that cannot be deflected by magnetism. What this suggests is a final analysis of matter and energy ; and also the final synthesis of thought about matter and force, as landing men in the contemplation of that Power which cannot be limited, attracted or repelled, by what is earthly or inorganic.

These suggestions about matter and energy, as a realm of Force, are full of interest ; they may not appear to carry with them any practical results, but it ought to be remembered

that if they tend to harmonise unity and diversity, and limit intellectual enquiry to a definite region of thought, that of relations, then the practical results must follow in due time, and be recognised as of great value. For example, a subject much discussed, the evolution of Life from matter, would cease to be considered of importance, because it would be seen that proof could not be expected, seeing that the Unity of Being is not a matter for intellectual discussion, and that the order of development in the realm of Life is known to be different from that of Force ; thus the relations conditions, order and laws, are not the same. The results of scientific enquiry lead thinkers to conceive that the realms of Force and Life differ in their order. What may be assumed in all fairness by opposing methods of thought, is, that the root of the inorganic realm is Force ; and, that the root germ of the organic realm is Life. These powers, or principles, are said to be related ultimates of thought, brought into correlations with each other ; but what they are essentially is not known, cannot be known by the Intellect. There is the Ultimate, or Being, the One Substance ; this is the one Supreme Mystery which reasonable creatures will not say they comprehend ; or, that they have any hope that they will be able to do so. It has been suggested that Being could be named the Law of Substance ; and, also, that there is no Substance, only relations or functions ; but in what way a new name for a fact ; or the denial that a fact exists, is going to bring about harmony of thought is incomprehensible. Ultimate Being, as One, is not subject to the human intellect ; it is impossible to compare, or reason upon one thought, sign or word. As with Ultimate Being, so with related ultimate principles, they are ultimate, and, they are different ; thus as ultimates they are not subject to reason ; and, as differing, they do not agree, as if their order of development could be clearly traced from one Ultimate, such as Force. The result here is interesting and useful in this sense : Men are here taught that the Intellect is the great endowment given to man for the purpose of discovering true relations of thought ; but, at the same time, it is found that there is Ultimate Being, as fact ; and reason as men will, the issue is that they are led to believe, cannot get away from the belief, that the Source of all true knowledge is not the merely intellectual, or rational, but the

Divine Reality, as discerned by the Intellect and seen by Faith. Men have for many centuries beguiled themselves with the thought that the Intellect, and reasoning, was the Divine in man; What the Intellect now asserts is that it deals only with thoughts and their relations; and that as a faithful servant, a useful guide, it has discovered that all such boasting is vain; that if the Spirit of man would enter the Holiest Place, then the Intellect can point out the way; but, at the entrance, where the Veil is found, there the Intellect must fall in prostration before the vision of the glory that is Incommunicable.

It is in this sense that Life, as the physical cause of all that is organic, is premised as a related ultimate thought. In other words men do not know what Life is; they know it by what is made manifest in the realm of Life, and it is the manifestations that are the studies of scientific workers. As a simple means of following the order of development discovered by Science it may be found sufficient here to place the conceptions under four heads, or divisions of science, these are Biology, Anatomy, Morphology and Physiology. Of course these do not explain or include the many branches of the sciences of the organic Life; but they limit the field of enquiry, and concentrate the thoughts upon what is central and of chief importance. 1. Biology is here taken as representing the outward and visible forms of Life. Of physical life in all its forms, from the life in a single organic cell upward to man the highest known organic development of physical Life. What has to be assumed to begin with is that Life begins to be manifested in protoplasm; and that protoplasm when chemically analysed is said to contain in certain proportions, a few of the more common elements of matter. It may be suggested here that Force, matter, energy, are the basis of all that becomes living; but, this is to admit to the full that the realm of Force is subservient to the realm of Life, and that Life uses what is the less developed realm as the means of manifesting the organic. Life is found in a germ cell; the germ develops, divides, and multiplies; thus all that is organised is the product of Life. It is known that living cells absorb through their covering membranes what will be used for nutrition, or growth; what is absorbed is acted upon in a chemical fashion, and is changed into the living

condition ; the living circulates, moves within the organism and in due time nerves and nerve force are developed as the means of motion in the body. The Tree of Physical Life is conceived as one in kind, and in order ; the diversities are very many, but there is an historic unity which means that all physical life is akin. One result of scientific enquiry comes out in this thought, that it matters not what division of Life is taken, the final form by analysis is that of the cell ; and every form found in the realm of Life, is that of simple and complex cell tissues, as in organs for absorption, for chemical changes, for circulation, or for motion. 2. The science of Anatomy recognises all these particulars about life and development and perceives that life works synthetically as well as analytically ; thus a product of life is one organised body, as a living cell ; a plant, tree, fish, fowl, animal or man. The particular forms of life are changed into individuals, and these individuals are the sum of their development up to that whereunto they have grown. Anatomy takes to pieces, analysis, all the organs that constitute a body ; thus there are found to be organs that absorb ; that work chemical changes, as by digestion ; that circulates the blood and purifies it ; and nerve force that moves muscle, or is the recognised basis of motion in relation to thought. Anatomy in this sense deals with individuals ; it is like inorganic chemistry, it resolves the organs into their elementary parts as constituting the body physical. 3. Morphology as a science deals with physical forms ; the thought here being that there are many living forms in the great realm of physical life ; they can all be compared ; they can be placed in their order as to development in time, place, and as correlated to each other. An ideal tree of life can be imagined and made the subject of study ; and then what the student perceives is that all particulars, all individuals, and all forms, are in a sense seen to be generalised ideals ; there are diversities innumerable but the tree is one, and it is in the deepest sense a harmonious unity. 4. With Physiology, or the functions of organs, there is a great change in the attitude of thought. Biology, Anatomy, Morphology are all seen to be subject as the lower stages of thought ; they all contribute their operations for a definite purpose, an end that has been kept in view through the order of development. The organic body is meant to serve useful ends ; and, to serve these well

it is important that all the organs produced be healthy ; that the organs be sound, healthy mediums of exchange ; that they distribute throughout the living body what is good ; and thus by a perfect automatic action the body will be kept in a normal healthy state. This regulating power in the body is invested in the nervous system ; it is the nerves and nerve force that control all the organic functions in the body ; the nervous system is the ruler over the whole body by law ; and yet at the same time the servant of all, the means by which they carry on their work.

In the order of development there arises first the inorganic in all its plenitude of particulars which, to the senses, do not appear to have any unity ; the second is the organic which takes to itself visible unity and individuality ; a body is prepared ; it is the living means for an end ; it is a house wherein the Spirit may dwell. It is, of course, man that is here specially considered as the subject of development. To begin with what Spirit means ; it is that power in man that possesses consciousness, has volition, and acts, or decides not to act. The question here, as with Force, or Life, is not, What is Spirit ? because it is here assumed that this also is a related ultimate concept as explained. What has to be remembered in this study is that the physical is an objective kingdom and that at this point there begins the study of a new realm of particulars which will be found to be synthesised into another realm, that of Mind. This is the subjective kingdom ; it is like the objective ; it is a transposition ; it is an involution and yet it is a development. There is no question raised here as to the probability, or possibility, of a development of Spirit out of nerve-force ; the psychical out of the physical ; what science perceives is that these differ ; that they do not agree ; that there is no link of union or of interchange ; they differ in kind, thus they are placed in separate realms. What the thinker will find is that the Spirit realm is analogous and in harmony as to the order of development with the realm of the inorganic ; and the realm of Mind is a new form of Life, built up in a similar organic fashion ; not in physical cells, but in thoughts and their correlations. This is where the law of recurrence is seen to take place ; the physical has developed and the body has been manifested ; there is a new beginning, and the order of development in the psychical is like unto the order in the

physical. It is the highest development in the physical, the nerve power, that is made the servant of the psychical ; thus it is the nervous system that requires special study as an introduction to the psychical world. It will be sufficient to state here as related to the nervous system of man that it divides naturally into four parts ; the ganglionic and spinal divisions into the organs for the motion of the body ; the nerves of sensation and of the special senses for the psychical ; volition and co-ordination for the empiric life ; and the brain organism for the abstract powers that deal with what is spiritual. This is a subject that requires the careful study of the nervous system ; it is in the light of experiments of various kinds, that the results are known ; the details will not be considered here because they have in the past received careful attention.

The point here, to receive special consideration, is that of the order of development in the light of the law of recurrence. What is assumed to begin with is that men know that they have a physical body and a psychical mind ; that the one is objective fact, and that the other is a subjective reality that cannot be denied, 1. The beginning of reasoning for the Intellect is not on the abstract spirit, but in the way that there is development so that the order may be discovered ; thus, it is simply assumed that the Spirit acts by means of the special senses, and it is in this way that there is the transference of sensations, images, sounds, tastes, smells, etc., into the Mind. Every sensation and sense impression is a particular sensation ; they can be so studied, and it is common experience that this is the way by which infants are taught. 2. These sensations can be analysed in an analogous way to that which a chemist analyses matter ; and, it follows, that with analysis of sensations there follows the synthesis of thoughts ; they can be related and correlated, and the results are words that contain in their individual forms many sense impressions. 3. The order of development is sensations, images, ideas, thoughts and words, as individual expressions ; words become general concepts ; they are comparable ; they may be true like light, or refracted like the spectrum ; they may exist in order as refracted ; or through the imperfection of the instrument they may be chaotic and apparently without order. 4. It has to be remembered, however, that

the order does not depend upon the man or the individual spirit ; this is a subjective realm, that has not reached the stage of consciousness, and thus the conception is that the Divine Spirit is, in a true and real sense, the Spiritual actor, by order and law, in this automatic semi-conscious realm.

What has been pointed out is the analogy of the particulars in the physical and the psychical realms of Force and Spirit ; what has now to be suggested is that a similar order exists in physical and psychical life. 1. What is meant by the psychical living body is all that men think upon as their mind, or memory ; they do not question this truth ; it is in the possession of every sane man. Of course the mind, the memory, is as a biology, a growth of what is living ; every man knows that this is true ; and all men are agreed that this is the common heritage of living thinking men. 2. There is a possible anatomy of the Mind-life in a similar way to the anatomy of the human body ; it has arisen out of things, sense impressions, ideas and thoughts ; organs have been formed with special functions ; these are all made up from cell-thoughts, and it is by studying the order of the development from sense impressions that all these organs of the mind can be understood. 3. The anatomy of the Mind is that of the analysis of the individual ; the Mind is the synthesis of all particular sensations. The Morphology of the Mind is a much larger problem, it is that of comparison of Mind with Mind ; of many minds ; of the general order underlying all minds ; it is the summation of all particulars and individuals as related to minds of every kind, with this conception that they have all been developed according to the same order, in the same way ; and thus, amidst all diversities of minds, there is unity of spiritual purpose ; and, what is thus so divinely wrought in man is of immense value. 4. The Mind is an organism, and, in a sense a mechanism ; it is automatic in action and wonderful in function. It is an ideal ; if men could understand the ideal, this would be health and sanity ; the functions would be normal and not abnormal, according to order and not disordered.

The order of development thus far points out in what way the physical is formed ; and becomes the source of all forms for thought. That the psychical is a marvellous transposition by which an individual is formed ; a kind of

spiritual being with a spiritual body which consists of sensations, images, ideas and thoughts. The conception is that these are as two living bodies, the one objective, the other subjective; the one possessed, the other the possessor. The two Kingdoms, by their twofold realms, follow in a similar order: the one explains the other; and the visible forms throw light upon the invisible conceptions. What has been specially noticed here as a study in development is not so much the differences, as the likenesses, the analogies, the similarity of order in development. What may be observed here is, that the universal, with all its particulars, has in a mysterious, but yet in a true and real sense been synthesised into an individual man. It has to be remembered that in this study, the intellect does not deal with the ultimate, or related ultimates, but only with relations, order and law. What has been discerned thus far is that four realms of development have been referred to; these form into two Kingdoms, and these in their order of development have been seen to be in harmony. Another step forward may be taken thus: As the inorganic in the physical is to the organic, so is the Spirit to the realm of Mind; but, it can also be conceived that as it is in the physical, so it is in the psychical; the physical is as the inorganic and the psychical as the organic. The psychical is as the Life for both Kingdoms; and thus in a true and real sense the Mind of man is the marvellous synthesis of creation. The Intellect and Moral nature are to be conceived as Divine endowments; they are given to men to find truth by reasoning upon relations as divine order; and to discover that the order in the universe is equivalent to law, the Divine Will; thus it becomes the duty of man, as a rational being, to conform to, and to obey, all law. Experience does not understand this fact; empiricism is the effort of man to discover order and law, and thus to bring all knowledge into harmony. This appears to be the importance of the Intellect in a new stage of development, it deals with the relations of thoughts, with comparisons and correlations. The question here is not that of development from simple comparison as in the psychical realm of sensations and ideas; it is that of abstract thoughts and words, of generalised concepts and their relations; it is rational man, by all particulars, individual images and thoughts, as intellectual, consciously

seeking to find a satisfactory explanation of an apparent chaos, and trying to resolve it into a cosmos of order.

1. It may not be easy to grasp these conceptions, in this abstract form, in the light of experience and of empiricism ; but taking the order of development the stage is that recognised by reasonable people ; it is common sense experience, that of children in the lower stage of intellectual growth, as they think and reason about sensuous experiences.

2. The Intellect is the great critical and analytical power in man ; this has been fully recognised in all ages ; it takes to pieces complex sentences, simple statements, words, thoughts, images, and sensations ; and, perhaps, Hume, the philosopher, was the first student who saw clearly that the work of the Intellect analytically is to reduce all knowledge to sense impressions. Where he may have erred was in leaning too heavily to the physical aspect of the sensuous, and not clearly realising that sensations are not physical but psychical. It would, however, be a mistake to think

that the Intellect is only analytical in its method ; it is synthetical also ; thus every advance in knowledge is by the double process of the analysis of particulars, and the synthesis of these into individuals. What has to be observed in the order of development is, that particular ideas, or thoughts, and individuals, as the synthesis of particulars, cannot, in the nature of things, teach men general principles or universal truths. In this matter philosophers have seen clearly that there is such a break in the development of knowledge.

3. It is, therefore, a true starting point of thought in the realm of inductive thought, to begin with individuals and with persons ; not of necessity with man as individual, but with individuals of every kind, as sense impressions, ideas, thoughts, words and persons ; in other words the Intellect can reduce all particulars to individuals ; it synthesises into aggregate individuals, and it is the person, as individual, that is active in generalisation. This requires careful attention, because man, as man, does not generalise in an indefinite way ; it is as person, conscious of things, thoughts and persons ; and thus generalisation means the light of truth ; all the refracted rays that emerge out of consciousness ; the innumerable thoughts that can be recognised as within the range of conscious thought ; an infra region that is invisible like heat ; and a region beyond

in the heavenly thoughts that is luminous and magnetic. What Spectrum analysis suggests here seems to be that the light of truth is, or ought to be, the same to all men ; but, what the Spectrum will become, must depend upon the man, and in what way the light will be refracted through his Intellect. This is the subtle meaning that may be found in these words, "If therefore the light that is in thee be darkness how great is that darkness." What is suggested here is that man is not to be compared to a pane of transparent glass through which light passes freely as light and emerges as light ; but that he is like unto a prism, and the prism form does not reveal light but all the diversities of all the manifestations of all particulars, individuals and general conceptions that are in their nature intellectual. Further, the prismatic Spectrum suggests that intellectual operations are not analysis only, because the Spectrum may be conceived to be a synthesis as well as a great analysis ; and, this is made manifest by the prismatic colours in the centre, and the invisible rays that are above and below. The lesson here, from the Solar Spectrum, ought to be one to humble intellectual giants ; what it seems to say to them is that there are depths they know not ; and heights to which they have not attained ; as yet, they are as children playing with the beautiful coloured thoughts that illumine this life. There are realms of profound thoughts which they cannot fathom ; and regions in the heavens they are unable to scale ; and, yet, most wonderful to think, for it must be so, the intellectual thoughts, known and unknown, in all their relations and generalisations, can be resolved into the pure light of truth that is heavenly and divine. These are great far-reaching conceptions as to the intellectual powers possessed by man ; it brings to memory the words of the Father, to His unworthy elder son, when he complained about his poverty. "Son, thou art ever with me and all that I have is thine." 4. This conception of the Intellect with which men are endowed is a divine revelation ; this power has been banned and blessed by men ; but here it is seen to be a crown of glory most wonderful, a halo of the Divine, passing human interpretation. What is suggested here by following the order of development, is that the Intellect must now be considered in the light of physics, of the conservation and correlation of the physical forces ; not of these only,

but in the special light of electricity and magnetism, as revealing the fourth dimension mystical realm of the Intellect. What this suggests is that the Intellect has done good work by analysis and synthesis; that it has by the way of induction entered into the heavenly places; and here, in the midst of divine powers and dominions, pride and vain-glory has, as a veil, been taken from the face. The Intellect sees the light in light without a veil, and there is transfiguration. This is something like what has taken place; it is seen through earthly forms; the quest of the ages has been realised, and the Spirit of the man turning from the objective quest turns round, in the light of Heaven, and asks: "What is the true meaning of all this?" "What am I?" "What is intellectual power?" What is this heaven? And, who are these glorious beings that live in the light of God and of Heaven? What would the reply be of Raphael, Gabriel and Ithuriel, to such questions? Simply this: **Man** has become like one of us. What men may see clearly is that they are not God, in any true sense; that they could not comprehend God; or be swallowed up in God; but, in a sense they do not understand, and cannot fathom, every man can think that he is as a ray from the Fountain of Light. If man, in some mysterious way, is as one ray of light, then that ray may possess the potentiality of all forms of light; or, to alter the figure, man as a living germ seed contains the Tree of Life. This is a great vision; it is a glimpse of what might have been; it is to see Heaven open and to catch a glimpse of the face of the Man who is not Man only, but the Divine Ladder upon which angels descend and ascend; and, it is this very Ladder that men are talking about, in their ignorance, when they are speaking about an order of development. What the man, as intellectual, perceives, is not that he has lost consciousness, or personality; but, that in the most marvellous manner he has been awakened to the state of the transfigured man; his friends are the holy angels; the humble, faithful, obedient servants of the Lord of the Universe. What is just as plain on the other hand; it would have been impossible for men to apprehend this vision unless they had been led to see it by the Golden Pathway of Development. Now men see as through a semi-transparent veil; when this vision is realised, then the vision will be face to face.

What these things mean ; or all that they mean, let not men be hasty to form a judgment ; they do suggest that when the Intellect has passed through the veil of things, thoughts and relations, then it will see Heaven. What it brings to mind is the sin and folly of men in all ages, in limiting themselves as they have done, and never realising the true way to the Divine Inheritance. The Story of Eden can never be forgotten ; the fateful Tree of Good and Evil is an awful reality ; and the Tree of Life, thank God, is not dead to men, or men to it. The point to notice here is, that in the Divine order of development the sons of men have to come near to the centre of the Garden of Life ; there they find these two Trees the one upon which there is found the legend, touch not, taste not, because the fruit contains the seed of death. What then, the curious, thoughtless, selfish, self-seeking men will say, Am I to deprive myself of what is so beautiful, desirable and is endowed with power and wisdom ? Why should I wait for a guide, or be taught by a master ? I will take my own way and I will be as the gods. What will strike the thinker here is that this spirit is evil and not good ; it is self-will and not God's Will ; it is not the true polarity of the Spirit, and it is diamagnetism of mind and soul. In the light of the law of development this is what constitutes sin ; it is the abnormal derangement that turns the Mind into a chaos ; and, it is because degradation has taken place that there has followed physical disease and death. Where now is the Tree of Life, the Standard of Truth, righteousness, holiness ? Even the form has disappeared from the earth ; the oldest living man has never seen it ; and history contains no record of any man that has done so since our first parents left their home in Eden. True, the Ladder was seen by Jacob in a vision ; Nathaniel, the disciple, had thoughts about it and was told that he would see the vision. The Tree of Life did grow in this earth and reproduce the Living Seed. His thought of Himself when on earth, was as the Ladder and Vine, as the living Way and as the Bread of Life. 2. Apart from the Lord of Life, the Ideal, Where in the history of mankind, is the true pure moral life to be found ? Surely men will not imagine that the ethics of Greeks or Romans ; the moral laws found among men ; or, the noblest conceptions of heathen races could be synthesised into an ideal body with all its organs

in perfect health. It is not wise to condemn the ideals of the people's in East or West, as to what they have conceived constitutes the moral man; they did their best; they groped in the dark, they could not find the Ideal; yet the Ideal was within them; and it was the Christ, by His Spirit that taught them. The day has now come, not for blame, but for sympathy; to try to comprehend their difficulties, and to seek to understand their limitations and, also their acquirements. It is more true to all the facts to try to think of reformers, philosophers and theologians as men who have loved truth and sought to find and follow righteousness. They did not possess perfect ideals; few, if any of them ever thought that they did. The Kingdom of Heaven was not within them; they were only the spies, the advance guard, the heroes of the race who lived and died in that quest, symbolised as the Holy Grail, or the City of God.

3. What follows can easily be seen; if the Anatomy of an ideal moral life could not be found anywhere; if the organs were not known in scientific order, and no standard known, how could there be a science of the Morphology of the Moral life, and a divine standard that would test all ages and all nations? 4. If men were ignorant of moral ideals, as universal conceptions, had no moral Anatomy, and were ignorant of the general principles of moral Morphology, then, how could men expect, that in this earth there would be found those perfect moral functions which would make all men happy, healthy, wise, orderly, obedient, good and righteous? How could men expect that health would conquer disease and death; that order would abolish disorder; that good would overcome evil; and that the moral light of Heaven would destroy the darkness of sin and self-assertion? What men are being prepared to see is that the demoralised condition, being as it is repellant to what is moral, the moral is crushed to death under the heels of this devil; the constitution of the earth is depolarised, and dia-magnetised and thus there is the perversion of all that ought to be. Ethics and morals have tried their best to overthrow evil, and, as men know, the result is failure. This is where, in a sense, the order of natural development may be said to end; that is to say, there was, on man's part, the failure to continue to perfection that portion of development which fell to him. It would appear as following the order of

development, that a different result was possible; that if man had continued to fear, obey, and love God, in Whose image he was created, he could have advanced by the way of experience, or empiricism, in seeking to know and discover truth and goodness in harmony with order and law, to the land of Science and Divine Wisdom. That there has been failure is plain enough; history is full of the unhappy condition of men, women, and nations who have lost their way in the journey of life. This is so well known that the story of the 40 years journeying of Israel in the Desert is in general use to express in psychical form the condition of mankind. What has to be conceived here is that the history of mankind, as within the realm of Grace, is also that of development; but it is not merely a development from the psychical and the empiric; it is that of conflict with the powers of evil; and, of re-organization in all that is spiritual. In the Bible the forms of the physical are used; but it ought to be remembered that the Bible, as a whole, is the history of the spiritual work of Christ and His Spirit, for the regeneration, salvation, redemption and restoration of man, and mankind, to the image of God, after the Divine Likeness found in Christ, the Ideal Man.

It is this thought that gives unity to the Bible as the Divine Purpose of Grace; it reveals the order of development; it manifests to the world the Man that is the Saviour, and King in Grace; and it tells in a marvellous manner in what way the Kingdom of Messiah has taken possession of the earth. What will be attempted here will be to explain, under the forms of the realms of Force and Life, in what way development has taken place. 1. The generations of the Heavens and the Earth, and of Adam, contain the conceptions of the Macrocosm universe; a desert world; no man to be found in it; and a story of the Creation of Man, his fall and the Promised Seed. All these things are, so to speak, synthesised into the generations of Adam; and it is Enoch that is the man that typifies the One Man in the Adam race, the heavenly man among men; the ideal, that returns from the earth into the Heavens. 2. The generations of Noah, and of Noah's sons, give to men, as it were, the chemical analysis of mankind; of the Adamic race and its destruction as by a Flood; and, of the race of mankind as a saved race under covenant conditions

of mercy. 3. The generations of Shem are the Name and names ; that is to say the student has here to set before himself in names, an abstract history of the Divine Purpose of Grace. It is hidden in the race of Shem ; thus it is in the name, or the spectrum of Shem, as a history, that the light prophetic and the light of the world are to be explained. It is Terah and his family, in their migration from Ur to Haran, that typifies the moral history of mankind. The journey is towards the promised land, but Terah and Nahor fail to enter into the inheritance. 4. The electro-magnetic, the heavenly, the man who by faith and obedience enters in and possesses the Land is Abraham ; but, that he is a type and not the fulfilment, is proved by this : that he was a pilgrim in the Land ; he did not possess it ; he was ever seeking for a better country and a " heavenly city " ; and all that he really possessed in earthly forms was the burial place at Machpelah which he bought from those who were in possession of the Land.

What is of importance here in studying the psychical development, in the generations in Genesis, as conceived in the order of development of life is the revelation that, in a spiritual sense, Abraham, the mystical, the living, becomes the Life of the new order of development. It is a remarkable fact that in Genesis there is no record of generations of Abraham ; he is a unique, life giving man, who, in a sense has life in himself ; but, it is understood, that this is so only typically. 1. The life of Abraham, that is of faith, as a biology, can be studied in the generations of Ishmael. They are the outward, visible, so to speak, physical forms of the children of Faith ; and those who know what visible nations and Churches have been throughout history, will have no difficulty in following the Spirit of Ishmael. 2. It is in Isaac that the promises of Faith live ; that is to say, what Ishmael is in all particulars, as the visible order, that Isaac is as the life, the synthesis, of all that is in Ishmael. 3. Esau the elder son is the Spirit regnant in the empiric nations and Churches, the earthly and the carnal. 4. Jacob is that strange mystic that inherits all the promises and gets the Blessing ; he sees the vision of the way to Heaven, and hears the voice of the Lord from Heaven. He wrestles with evil and with good ; and, in a true mystical sense, he becomes a heavenly man, an Israel, one who wrestles and

gains the victory. 5. The psychical life, as mercy, truth, blessing, descends upon Joseph, the dreamer, the man who sees the harvest fields of earth and the fruition of earthly labour in Heaven. It is the Son of Love, that is also Son of Light; and it is the Servant in Grace on earth that is Lord of angels and men in Heaven. 6. What is to be found in Judah, and his family history, is a glimpse into the moral world of the Jews particularly, and, it may be of mankind. These visions are so wonderful that men must be careful not to limit them or interpret them in their own narrow sense as history only. 7. Here men return to Joseph, the type of love and service, kindness and patience; to suffering and sacrifice, rejection and death. 8. But, death is only a shadow, a pit without water, and beyond there is life and service. The humiliation of Joseph ends in the interpretations of the Visions of rulers and kings; and the exaltation is to the first place in the kingdom. This brief survey of the generations in Genesis, shows in what way development has taken place in history; they have been considered in this form so that there may be no difficulty in perceiving that the order of development is analogous with that found in the realms of Force and Life, of the Physical and the Psychical.

What requires to be pointed out in this study of development is, that Genesis contains the revelation of the physical and the psychical in the realm of Grace. There is a revelation in forms, in generations, in names up to Abraham; and, from Abraham through his descendants there is the revelation, as of the semi-conscious condition, of what the realm of Grace means for mankind. The four Books of Moses enter upon a new form of revelation in the sense that the redemption from Egypt and the history of the Desert Life of Israel, is that of the fulfilment of the psychical ideas found in Ishmael; and, of the intellectual forms that reveal the Kingdom of Grace. 1. The Book of Exodus contains a record of the particulars of the relations of Israel, of the saved and redeemed, to the world, as subject to the thralldom of autocratic absolute power; and, in what way the Lord of Grace, Jehovah, the Eternal Life, brings about the great work of redemption. It also contains revelations of what is meant by a nation, as lawless; and, as subject to law; as instructed in spiritual worship, and as falling into

idolatry, image worship and ceremonialism. 2. Redemption, as an intellectual revelation, is more than redemption from what is outward, visible, and carnal; to understand this matter, men have to take up the Book of Leviticus and study it in the light of chemistry; there must be differentiation, the reducing of ideals to their elements, to find out what sin, transgression, leprosy, blood, sacrifice, forgiveness and law mean in their typical forms. 3. Redemption is being set free from the thralldom of this world and its powers; from the sensuous and the psychical; but it goes beyond these to the nation and its life and to its condition and history. What is remarkable about Israel as a nation, and of the Jews after the Restoration, is, that although Jehovah redeemed them from the thralldom of the world power they remained unredeemed from their own psychical bondage; they fell at Sinai into the grievous bondage of self-seeking, idolatry, and gave themselves up to tradition, legalism and ceremonialism, and in that bondage they remained until the fall of the Temple and the Conquest by Rome. The truth is here plain enough, that to whatever a man, or a nation, consents to be subject, to this they are subject; and, if the regnant power is base, degrading, lower than standard man, then the subject is enslaved, and the condition is bondage. How little the Jews understood this truth will be seen by their answer to Jesus, when He said: "The truth shall make you free." Their answer was: "We be Abraham's Seed, and were never in bondage to any man." The thought that governs here is this: "Whosoever committeth sin is the servant of sin." Thus true freedom is not possible unless the Son bestows freedom; and only then are men free indeed. What follows from the general principle is that Israel as a nation, and the Jews as a people, were the servants of sin; they were not psychically enfranchised; they were not freemen. This is the meaning of the long Desert journeyings for forty years; the refusal to go up and take the Land after the return of the spies; the murmuring, complaining and disobedience; and the death of all that generation redeemed by Moses from Egypt. Even Moses, in a sense, was subject to Mosaism; in the flesh he could not enter in and possess the promises of God. This is what is revealed of the light, by the Light, as to this story of the Desert; the refraction of the Light

was so great, so unequal, that there was no true Spectrum. Thus Israel is as a psychical chaos; and, until this day no man can decipher, set in order, that revelation given to men through Israel. This is empiricism as concentrated into the Book of Numbers. Those who were numbered, they all died; it is the unnumbered that are alive; they are the generations that are to be numbered, as those who break the yoke of sin in their own souls, and are numbered that they may follow their Saviour who has given to them spiritual freedom. 4. Such thoughts as these are in their nature prophetic; that is to say, under the conditions redemption in the full meaning of the term, was not possible. Israel could not redeem itself as a nation from Egypt, but, Jehovah did so as a realised fact; therefore there is hope that there will be redemption from carnality, and the bondage of idolatry. The later stages are prophetic, Mosaism and education indicate by symbols, and by actions, what the people of God may expect in the future. What the Book of Deuteronomy represents is the Spirit of Mosaism, and light; and the synthesis, the induction and the deduction, of all that is contained in the four Books. It is Moses, the Seer, surveying the past, present and future of the people of God from Pisgah. What Moses can see is God as faithful to all His promises in Grace; Jehovah, the Life of Israel, in Grace and Love for Redemption; the redeemed nation, the land, and the near fulfilment of the promises. Moses has his back to the Desert, and his face to the land; and he can see as far as the great sea. The New Testament Seer, reached the sea, and the Island of Patmos, and his vision is to the boundless ocean and the open heavens. Moses stands for the training of the individual and for righteousness in individual men. John stands for the universal; he is the freeman in the City of God and in the universe; he hears the song of the redeemed and thus he understands the song of Moses with its triumph note over the powers of this earth, and also the song of the Lamb of God who redeems from sin in all its forms of power.

What men will find in the study of the Bible is that it is living; it can convey life; it causes life to develop; it raises many questions about life; it enriches life in a marvellous manner; and in due time it reveals to view the Fountain of Life and the order, and laws of life. For example take

the story of Abraham, Hagar and Ishmael in Genesis, with all the touching incidents related, and who would imagine that these are the Prophetic Seeds of Moses, Egypt, Israel, redemption, the law and the Desert ; but this is how the Seed in the Word grows. The wanderers on the highway of Life keep looking for Abraham, Hagar and Ishmael, and they are unable to recognise that the tree has become a wood ; that the Man has become a great nation. The order of development is not so very difficult to follow ; the Ishmael Seed has grown and revealed its true nature ; and there the development stops. What has to be remembered here is that this is a spiritual psychical development ; it is also revelation ; it is education in spiritual forms, up to, and beyond, the normal stage of development then attained in this world. Students ought to be familiar with this thought ; it is found in the natural physical and psychical kingdoms, in this sense, that forms in Science have their four stages of development, as the natural, the chemical, spectrum analysis and the correlations of the physical forces. The spiritual is inherent in the physical ; in fact, the physical is spiritual, and, it is only as spiritual that it is known and understood. The true relations of Isaac to Ishmael is not so much that they are brothers by different mothers ; it is also that they are the sons of the same father ; and that the true relation of Isaac to Ishmael is, that in the order of development, Isaac is the life, the moral life of Ishmael. What follows may seem strange, but it is equally true of Esau and Jacob ; the order of spiritual development is not in Ishmael, or in Esau, but in Isaac and Jacob. These are fundamental conceptions in the realm of Grace ; this is what underlies the formal thought, that God is the God of Abraham, Isaac and Jacob ; not of the dead sterile intellect, or carnal, worldly empiricism ; but of psychical life, moral life, and gracious life.

This is the thought that has to be carried forward into the Books of Joshua and Judges ; the problems they contain are to be interpreted in the light of the Laws of life. 1. Joshua and Israel represent biology ; there was in Israel in the Desert a hidden life ; the Saviour that redeemed from Egypt dwelt in the Tabernacle ; and, it is Joshua that is the type of this truth. Here again the question of the origin of life arises, and the answer is : It was pre-existent

in the Desert, although it seemed to be inert, lifeless. These are mistakes that men make; they do not understand the meaning of the words: "Before Abraham was, I Am." The meaning being, "I Am Life; I was the Life in Enoch and in Noah; I gave to Abraham Life; and, wherever Life is found, I am there, and that is My Life." Care must be taken here not to identify the temporary and the changing with the permanent, the spiritual and the eternal; forms and ideas have their place in the order of development, but they must not be taken as having spiritual values.

2. Life moral and national is conceivable as a biology, as a development, as a visible manifestation and revelation. What men, in due time, try to do with the products of life is this: they anatomise or analyse them to find out what they are; how they are organised; what the organs are that form the constitution, and how they are correlated to form the commonwealth. It is during this process of enquiry that true knowledge is gained; and what is discovered is that the organs are not all healthy; there is something wrong; the flesh, the carnal, is latent in the system; thus from mere visible appearances the redeemed are not different from Egyptians, or sojourners in the Desert. This leads the thoughts back to Abraham, to the rite of circumcision and the Sacred Covenant; these had been forgotten and thus the body, physical, moral and political, was deranged impure, unsanctified.

3. Anatomy as a science is very valuable, because of its thoroughness in dissection; it discovers actual conditions, and thus finds out what is healthy and what is diseased. Morphology compares living forms, types and conditions; thus Israel redeemed and circumcised, can be compared with Gibeonites; with the men of Jericho; and with the tribes and families of earthly men who possess the visible goods, which are according to the Divine Purpose of Grace, the sacred possession of Israel. What man as moral, and nations as moral, before God, are called to realise is that the physical, psychical and moral worlds are the legitimate possession of moral men; that immoral, lawless, licentious idolators have forfeited all their rights; and that it is because they are found in this condition that they are doomed; that is, they are lying under the curse of Heaven. It is the moral that is the fittest to survive in the struggle of existence; it is the moral that overthrows

the immoral ; it is truth, justice, goodness and righteousness that survives ; and what is evil, unjust, false and cruel is put to shame and destroyed. This is the moral teaching that underlies the conquest of Canaan by Israel ; it is a parable if men wish so to look at it ; it is where a greater than Joshua stands and commands the moral Sun to shine in the day and in the night ; and where the intellect is not eclipsed by what is earthly. In the midst of the greatest conflicts of good and evil, righteousness and wickedness, the moral Sun continues to shine in the heavens ; they are only local disturbances ; and they do not influence the sun or the moon. 4. What is meant by physiology here is that Divine Grace reigns over all lower realms ; it is only Grace that can say to the moral sun : Stand still, and observe this great conflict ;" and to the moon, " Stay from going down, because this battle is worthy of study ; and it is important for all suns and moons, moral and intellectual powers, to watch with intense interest, this marvellous intervention of the Heavens, taking the side of redeemed men and bringing about the downfall of the powers of evil leagued together to fight against God and His Anointed Son the Saviour of mankind."

It is not necessary to enter into further details here upon this very interesting subject ; what has been discerned is that the Israel of God, the redeemed, are a chosen, consecrated people ; that inherent in the very constitution of their life, as men, or nations, they convey through the ages, as it were, in their blood, the Life of God in Grace. It is because they are thus honoured, preferred, chosen, that they ought to realise their consecration for their divine mission against evil ; that thus consecrated, they are invulnerable and they must be victorious against the powers of evil ; that sun, moon and stars, all heavenly powers, in their order, are opposed to the powers of evil ; therefore, what must follow is that the evil powers upon this earth are doomed to be destroyed ; they cannot stand in the Day of Judgment ; in that Day when men see that these truths are eternal, and, that they must prevail. This means, at this stage in the study of development, that men are being awakened by the Voice of Science to these stupendous truths ; they are breaking through the veil of sense, of letter, and of empiric interpretation. What follows in the history of the common-

wealth of Israel is, that the people remained degraded, psychical children, who could not get beyond forms and signs. The Story of the Book of Judges is what men might expect; the form of consecration did not consecrate; the repetition of the words of a covenant did not make men faithful; even the knowledge of history lost its restraining power upon men who were earthly and carnal. Degradation means here and everywhere, that the position is wrong, false, not up to standard, not what ought to be; thus there followed inter-marriages with the degraded; idolatry, ignorance, sin and evil. Israel sank beneath the level of Canaan, Syria, Moab, Ammon, Amalek and Philistia; the men lost their moral stamina; the virus of disease enervated and weakened them; they could not rule themselves and could not reign over others; they were the servants of sin; and their master was a brutal absolute tyrant. Poor Israelites! think upon it, the proud conquerors of the Canaanites; sunk so low that they are afraid to move from village to village; have no arms of offence or defence; have to hide in dens and caves, and dare not look out when the Philistines are carrying off crops and spoils, men, women and children to make them slaves. If this is what happened to Israel in the dim twilight, then what, men may anxiously ask, would the judgments of God mean upon Christian nations were they to be judged and punished according to their deserts?

It is at this point that a new order of development is introduced into Israel. Not new potentially, but new as form, as a something to educate men as to what God means by a Kingdom of Grace. Men will remember that what they are dealing with here is not spiritual; it is the psychical, as it is being developed to the spiritual stage. What is required therefore is to teach men that the moral realm cannot redeem or restore men to the favour of God; that if men cherish such a conception they will find that their master is sin; and that this absolute, hateful demon, will use every means in his power to keep his slaves in subjection. What Hannah felt in spirit was this horrible incongruity that people could pride themselves upon being the favourites of Heaven, and thought that God was in their midst, because there was a high priest, an altar and sacrifices in the land, and yet the devil of sin reigned everywhere,

and all the people were unhappy ; not wrestlers who could wrestle and gain the victory ; but cowards who went to their caves in the day of battle. 1. What Israel, thus fallen, Hannah, Eli and his sons and Samuel teach is, that a moral commonwealth, apart from Divine Grace, cannot prosper and be in health ; that a nation has a head and a heart ; that a commonwealth must have order and law that it may live ; if it is not living in vital union with the source of its life then it must die ; and, that Source is the God of Grace, the Redeemer of Israel from Egypt. This means that God is Redeemer, Lawgiver and Judge ; and that whether men know it or not, He is King Supreme in Grace, and there is no other King that can take His place. It is as His representative that Samuel is prophet, priest and judge in Israel ; a true type of the Redeemer, Saviour and Priest, who is also the Prophet, Teacher, and Judge of mankind. 2. In rejecting Samuel the sin of Israel was that this meant the rejection of God, as King ; and, it is Saul that Israel prefers because he is a man like unto themselves, one able to lead them in the day of battle, and to defend them against their enemies. This fatal choice requires no explanation ; it is inexcusable ; it is utter folly ; it is rejecting the Heavenly and preferring what is earthly ; the analysis leads to disintegration and the anatomy to death. It is the story of Esau in a new form, because it is despising birthright and blessing, and trying to be satisfied with a mess of pottage. What men require here is to analyse the whole position, and the result will be, to see that the elements contain no solution to show how such a man as Saul could become a worthy King of Israel. 3. Samuel, Saul, David, this is the order of development ; it is David that brings to men the conceptions of light and the spectrum ; a King and a Kingdom ; a King rejected and persecuted ; a King valiant in fight and a conqueror ; a King triumphant and regnant over his enemies. The spectrum is not all that it should be, nor all that it could have been, but there it stands for men to study, an ideal to be compared with other ideals ; a prophetic representation, carnal and earthly, sufficient to outline the ideal. Of course, men are not satisfied with what they see in Israel, and they are not meant to be ; but surely they will admit that under the circumstances, the spectrum revealed in David and the Kingdom of Israel is

worthy of a place in history. 4. This leads up to the vision of Solomon, the King of Peace, the Lord of the City of Peace ; the Palace, the Temple, and Israel, as an organised nation, the joy of the earth and the glory of the heavenly King. But it is only a vision, with the shadow of prophetic spiritual life in it. The vision is that of the Seer who possesses ideals and who clothes them in earthly forms. There is psychical life, but what is seen is not what is spiritually and scientifically true. This vision of a united, peaceful, prosperous, organised Kingdom is not to be despised ; it is an ideal ; it is visible and thought to be realisable.

When the eyes are turned to this Kingdom and City of God in the earth where the Prince of Peace reigns and rulers are righteous ; where gold is plentiful, and wisdom is appreciated, what men will ask about is the order of the Kingdom ; in what its life consists ; and if such an organic structure will continue to live and be the means of blessing to the whole earth. It is not enough, that the queen came from Sheba to test the wisdom of the great King, and that what she saw surpassed all her former conceptions ; what men require to know is why India, China, and all the nations of the earth should not unite with Israel and form one empire of peace in the spirit of wisdom.

1. What can be seen is that there actually existed in Israel the germ seed of such an empire of peace ; it was, as suggested, the ripe fruit of psychical development. It is germ, not nation ; it is life microscopic ; it is life surrounded by earthly protoplasm everywhere ; thus the question raised is this : Will the Life develop at this stage, in this form, from Jerusalem ; or are all the conditions of the world such that even the germ will be dissolved, and apparently die ?

2. The answer comes only too soon ; the wise King was found to be a fool in spiritual knowledge and understanding ; the carnal was too much with him ; he lost his hold on heaven ; he united with Egypt ; and, the result was idolatry, depravity, disease, disruption and schism. What men must try to understand, take hold of, and grip with both hands, is the simple, yet tremendous fact that idolatry is as the disease of the mind, it is disorder of thought ; it is disruption and schism. It is turning away from the unity that is in God, and in the ideal ; and it is setting up self in some form or another, as supplementing, interpreting, or opposing God.

Schism here is not an ecclesiastical offence, as in separation of Churches ; it is the root sin in this sense that it breaks the first commandment, and thus destroys the organic unity of life and being. This seems plain enough ; every man as he runs on the journey of life can read the writing. Sin is self-assertion, Schism in the Spirit ; the setting up of two gods ; or a god like Janus that has two faces looking in opposite directions. 3. Schism in the Spirit, and in what is spiritual leads to demoralisation, disorder and disease in the body physical or the body political. This is seen in the revolt of Israel, and the history of the two kingdoms. Anatomy deals with the problem thus, and says that there are two powers in the United Kingdom, Israel and Judah ; the followers of Saul and of David ; and that these when anatomised, mean the Intellect and the Moral nature in man and in a nation. They are like Joshua and Caleb ; or as the order intellectual and the life moral in the state. What follows is that by this subtle analysis there is discovered why the future development in religion runs in the line of Judah to the coming of Christ ; and, why the ten tribes have wandered in the Desert of the East and have been lost to history. It explains also why during the stage of disease, during the time of possible healing, the prophets, as messengers from God, such as Elijah and Elisha, were specially related to Israel. These prophets, as types ; or as in the Baptist and Jesus Christ, do not come to men by Moses, by traditions or ceremonies ; by the constitutional, conservative living body ; they come by the free Spirit in intellectual power ; and this is the fundamental difference in history, as to the prophetic Spirit as compared with that of rulers and priests. 4. The end of Schism, Sin, disorder, disease, in Israel and Judah, as recorded in history, was deportation and death ; it was Nineveh and Babylon that received what had lived that psychical life, and died that psychical death. From the East Abraham came ; to the East his descendants returned ; the order of psychical development has been revealed to men ; and what they have to do is to study the order, and try to understand what it means. This is, in a sense, the revelation of the great psychical mystery of the realm of Grace ; it tells men in what way the Spirit of Christ carried on for generations this great struggle between good and evil ; and, what may

seem strange beyond conception, in what way the Spirit appeared to fail to realise the Divine Purpose of Grace; and, in what way the gracious life survived death according to the Eternal Purpose of God in Christ.

In the order of development, the recurrent step backward is a very long one from the Captivity; it is from the fallen psychical nation in its unhappy condition, cast out of its Eden home in the land of Promise to the Heavens and Earth, to Adam and Eve, in their generations; there to begin once more the travail of the Desert, to find the Heavenly City, and that man of whom Enoch is the prototype. This is the meaning of the Books of Chronicles; they are a record of all that is inherent in mankind, from the Fall. It is a journey this time of greater significance for men, because in a true and real sense, this is where the failure took place in Eden, and Adam lost the way of life; and, it is here that mankind has developed sufficiently, by the Divine Grace, to resume the journey consciously and empirically. The question is not did men understand that this was so? or, are they being prepared to understand now that this is the revelation dawning upon them by the divine method of the teaching of Christ? What thinkers will perceive is that the aspect of the problem of development is a far wider one than that of Abraham and Israel; because here it enters the great stream of humanity consciously; and it is this development that requires special study. To change the method of thought: from the beginning of Genesis to the Captivity, there have been manifested many particulars and also many individual ideals; but Man, the True Righteous Man, has not been found; and, upon reflection, men will see that He could not appear under these dispensations of Grace. The material for the empiric, intellectual, moral man in Grace, did not exist in the world. He is to be found in this world-wide development, and what the Bible reveals is the way of His Coming. Here it is not necessary to dwell upon the wisdom of the sages in Babylonia, Egypt, or the East; what men will find is that all the wisdom of past ages, until the great awakening in Greece, is semi-conscious as spiritual idealism, and it is only in the day of Greece that the intellect of man becomes, in an empiric and philosophic sense, conscious and rational. The method of development becomes more complex;

it is no longer particulars and individuals ; it is generals as principles ; it is forms of many kinds ; it is analysis and synthesis to find the Individual Man ; and it is by induction and deduction to discover the Kingdom of Messiah and of God. If these thoughts are kept in view then the order of development will be the more easily traced as it is revealed in the Bible.

1. What men require to remember at this point is, that, in this special study, what, is taken cognisance of is, as under the similitude of Ezekiel's vision, the great wheels full of eyes of the living creature ; the small wheels within wheels are not dealt with, although it is clearly understood that they are there and that every division is like unto these mystic wheels. To put this matter in a way that will not be misunderstood ; the Bible is a heavenly machine with almost innumerable wheels all in their order. Each division physical, psychical, empirical and spiritual are series of wheels ; and every division can be sub-divided into the methods of Christ and of the Spirit. This statement may seem strange and not conceivable by many men ; but those who understand the order of Science in the physical realm will easily perceive that this is not a mere theory ; it is what men ought to expect and look for if the Bible is the work of the Spirit of God and subject to the law of development. Taking up the portion of the Old Testament from I. Chronicles to Malachi, what will be found is that the empiric order of development is therein revealed, and that it responds to, and corresponds with, the inorganic realm. The series of Books, I. Chronicles to Song of Solomon is the outward, visible and natural ; it is the revelation of Adam, Esau, mankind ; it is Esau at his best ; and it is Esau and the inheritance that fell to him as the elder brother after he sold his Birthright and lost the Blessing ; it is Esau as he breaks away from subjection to Jacob, and what rests upon him as the blessing he received from his father Isaac. What Esau and Edom truly mean is that fatal over appreciation of things seen and temporal ; and the want of realisation of the things that are unseen, spiritual and eternal. Esau is said to be profane, because this is his nature, his limitations, and his behaviour ; and, what is strange and wonderfully true is, that although Ishmael and Esau are both brought into the divine order of development, they

are so not as living, as blessed, and the means of blessing ; but as intellectual, and as at the roof of intellectualism in this empiric development. This is the stand-point of the beginning of the order of development. It is from Adam to Noah ; Noah to Abraham ; Abraham to David ; and from David to the Captivity. It is Restoration and a visible altar at Jerusalem. It is a city destroyed and its walls being rebuilt. It is the mysterious people of God scattered abroad throughout the earth and doomed to death by evil powers ; yet, in the Providence of God, saved and their enemies cast down. It is the sons of Esau, as theologians and philosophers, suffering saints and captious critics, all reasoning about the problems of good and evil, truth and error, righteousness and iniquity in this earth. It is mankind, many men, poets, prophets and princes all expressing their thoughts about man, the State and religious experiences. It is the wise men teaching men wisdom ; the man of experience, as philosopher, explaining his philosophy of life ; and, it is, what men would not expect, the mystic putting into his song of Love the sweetest, the best, the most beautiful thoughts found in his Soul. All these aspects of the strange Esau man, or his generations, require careful study ; and when his tongue is set free in philosophy or theology ; and his heart breaks with the experiences of life ; and when he conveys to men his ripe fruitful wisdom ; then men require to think not so much upon Esau, the secular and the profane, or his sons, but what the Spirit of Christ was able to make of Esau by development.

2. The prophets from Isaiah to Obadiah, viewed from the stand-point of analysis, or of chemistry, are conceived to be the beginning of the fulfilment of the generations of Jacob as indicated in Genesis ; that is of Joseph and Judah ; and of Joseph in his humiliation and exaltation. Those who are familiar with the Book of Isaiah, know that what the prophet is looking for is the King and the Kingdom ; for Salvation and Righteousness ; and he finds, in his experience, a suffering servant of the Lord and a sin-bearer. Jeremiah, is the living type of this strange King of Grace ; and yet beyond the suffering and the sorrow there is comfort, Restoration and the coming Kingdom. Ezekiel sees in the world the revelation of the Divine Spiritual glory in the great Desert ; the River of Life ; in the Valley of Death, the

restoration of Life ; and in the earth the Temple and the City wherein God dwells. It is Daniel that foresees the Kingdom of Messiah as destroying, and succeeding, all other Kingdoms ; as striking the idolatry of empire, causing it to fall, and as scattering the disintegrated dust like chaff before the wind. It is Hosea that reveals to men what God means by such terms as pity, mercy, patience and kindness to the sinful and the unworthy. Joel tells men of judgments upon evil, of the gift of the Spirit, of cleansing from sin, and of reconciliation and peace. Amos stands before men as the bearer of burdens ; as pressed down by evil, and yet full of hope that there will be a true restoration. Obadiah sees the downfall of evil powers, and the end will be that the Kingdom in the earth will be the Kingdom of the Lord. The order of analysis may be expressed by this thought, that these men stand for their messages ; they begin with the doomed Kingdom of Judah, the Captivity, the vision of the Spirit of God and the new order, the Kingdom of Messiah and what that Kingdom will be for sinful creatures, redeemed and restored to the heavenly Kingdom.

3. The eight prophets Jonah to Malachi, require to be considered in the higher realm of light, the spectrum and spectrum analysis. What has to be remembered here is that the Divine Light of Grace had been specially revealed to Israel ; it is turned upon the prophet Jonah and what is seen is not light but darkness, not obedience, but disobedience, not a spectrum in divine order, but a miserable creature who does not understand, and is out of sympathy with the Divine thoughts of mercy to Nineveh and the world. What Micah tells men is, that if the light of truth is tainted with blood, then the line of blood will appear upon the spectrum and that the bloody stain can be neutralised only by Grace and sacrifice, as it will be revealed to men by the way of Bethlehem. Nahum takes up his parable by telling men that the judgments of God, darkness, disorder, chaos, precede and prepare the way for peace, joy and gladness. Habakkuk permits the light to pass through his soul and the refraction is like an eclipse of the sun ; it is darkness, thunder, lightning and an awful tempest in the earth ; but, Faith stands the terrible test ; the storm passes, the light shines and the revelation is the glorious spectrum of a heavenly temple in perfect beauty and order ; and the prophet cries

to men to be silent because the Lord of the whole earth is revealed as present in His Temple of the Universe ; and in the spectrum of truth in the soul. Zephaniah deals with idolatry, with what is false, and explains why through such a prism a true spectrum cannot be found ; but, if men love truth and righteousness then the light of mercy will shine, be refracted in due order, and the result will be joy and rejoicing, love and singing. Haggai looks upon the light and the prism and what he sees is not merely want of order ; that is, no God, no altar, and no temple ; he perceives that the result of these deficiencies is that men receive the light of truth and possess divine blessings but they do not prize them because they are so ignorant. They were the saved and the redeemed, and the restored people of God, the heirs of all the generations ; and yet because they were so selfish and self-seeking they remained poor and unblessed. All this means that human prisms require to be recast and purified ; they have to take a new form and be formed under new conditions ; in plain words what men require is the standard Prism, the sign-Royal, by which they may test themselves as to their form and order. The Visions of Zechariah are many, but he discerns that there is a perfect prism, and a sevenfold divine spectrum that reveals to men the divine wisdom. The Temple is a Man ; the Man is the Temple ; and it is the Temple of Grace that is revealed to men by the light of heaven. Would men believe this can be true ? Men have been found who say that there is no light of truth, no spectrum of divine order and beauty, no temple of Grace, and no Divine Man. What has been said also is that there have been men found who would not know the King if they saw Him. They would sell Him for a paltry thirty pieces of silver ; they would sneer at the nail prints in His hands and feet ; and yet it was this very Man that redeemed mankind ; that gave them an inheritance that is heavenly ; that consecrated the land and put to flight the base sons of Canaan. What then is the message of Malachi to mankind ? It is this : Esau and Jacob ; the earthly and the heavenly ; hatred and love ; it is the message to men that they must learn to distinguish between the natural and the spiritual, the carnal and the mystical ; it is polarisation and depolarisation ; para-magnetism and dia-magnetism. It is God in Truth, Righteousness and Grace in Christ, and

self-seeking, false, wicked, graceless, cruel men, who have no conception of Divine order, moral law, Grace and Sacrifice. It is not only light, the prism and the spectrum ; it is that which is in the light and is Light ; it is in plain words the King of Grace and Glory in His Kingdom, that is in a Man, and may be in all men.

4. When captains of ships upon the great ocean are in doubt as to their position, they take an observation, refer to their charts, and in this way find out their true position. This means, refer back to Genesis, to the generations of Jacob and see in what way the order of development is being fulfilled. What the old, old story says is this: "These are the generations of Jacob. Joseph being seventeen years old was feeding the flock with his brethren." There follows a change, not a mere record of fact, but a strange transition of thought, a reflection, a reminiscence, as welling up out of the soul, a tender thought, expressed thus: "Now Israel loved Joseph more than all his children, because he was the Son of his old age; and he made him a coat of many colours." Interpreted into scientific thought the meaning is this, Jacob has his generations and Joseph is in them, a man among men; but Israel, the spiritual man, the wrestler, the conqueror, the prince among men, he loved "Grace" more than all other generations. He was the Son of love; of advanced life when true values were realised; and, the spiritual man gave him, not only a coat with colours; he gave him a perfect spectrum coloured robe, one which spiritual men could study and understand; but, which to selfish envious brethren, would be the cause of offence, jealousy, strife and hatred. In olden times the spectrum of beauty was the rainbow; thus it is a strange vision looking away backward into the dim past to see on the plains of Palestine a shepherd youth, clad with a spectrum robe, looking after his father's sheep. This Joseph with the spectrum coloured raiment sums up the past from Adam to Abraham, and from Abraham to Joseph. This is the interpretation of his two dreams; this is the story of Grace, of Christ, in the pre-historic days; this is the Child of Love; there have been many men and many changes, but the spectrum is in Joseph; this is the parable of light, the prism, refraction, and the spectrum. Another of the generations of Jacob has been passed in

review under the form of Judah and his family and Judaism ; thus Genesis points direct to the New Testament, to the Gospels saying, " Behold the Man " the Servant, the Sacrifice, the Ruler, the Son of God, and the Saviour of mankind." It is not enough simply to say that Joseph typifies the Lord Jesus Christ, or to compare the two stories and to see their analogy. Israel must open his eyes, look upon the Son of Love, permit the imagination to lift up its wings ; and thus identify the Shepherd and the sheep with the Saviour and His flock ; the coat and the rainbow with that wonder of wonders in Science, the spectrum with all its teaching. Here it is not necessary to linger on the way to study the order of development ; this Man, the Lord Jesus Christ, is the Child of Destiny ; not for Judaism only but for the whole world. Men must try to grasp what is meant by this extraordinary claim made on Christ's behalf ; He is the Light from Heaven and the Divine Spectrum of all Truth ; He is the unique moral Man, with moral life in Himself ; and, it is simply impossible that this can be asserted of any other man. Whilst all this can be seen to be true by spiritual thinkers, it has to be recognised that secular, carnal, agnostic men will fail to perceive such divine truths ; the conceptions are beyond them ; they are not prepared to admit that the evidence given is of true value. What then, must they remain secular and carnal in mind, and is there no way by which honest thinkers may get out of the darkness of agnosticism into the light of spiritual truth ? The reply to such a question is this further question : Is it possible to conceive any other way of revelation, more simple, in harmony with facts, following an order of scientific development, than that which men possess in the results of Science ? The Gospels actually reveal to men the Divine Man ; He has subjected Himself to be a Man among men ; He permits them to analyse to related ultimate elements, His thoughts, words and works ; He has revealed the spectrum of rational divine truth ; and He is the Power of God in Grace, as Saviour, for Salvation, for all mankind. It is not asserted that the order of development is simple and easily understood ; but, it is declared, that reasonable men are able to follow the line of evidence from the lowest to the highest standard. Further, it is worthy of consideration, that there is a divine fitness in the revelation con-

tained in the Gospels, because, they prove conclusively that even God, as Father, could condescend no lower than this, to reveal His Son as Man, so that men might understand the Father's Divine Will in Grace. What this amounts to is, that men have got to change their ways of thinking about God; to realise that their opinions may be of no value; that God is not guided by their reasonings in philosophy, or theology; but, that they are required to follow the works, the thoughts, the purposes of God, as they are actually revealed in physical science, in history, and in the Bible. God speaks to men in the order of development; in divine law as expressing that order; by His Son and Holy Spirit in the Bible; and, if men turn deaf ears to these Voices, then they condemn themselves; they despise the Sacred Covenant; they do not see Christ and they do not comprehend the meaning of manhood. It is conceived here that men may be so ignorant as not to understand what these things mean; that they may be so perverted in nature as not to desire to attain to such knowledge; and, such a statement is not to be rejected lightly; it calls for consideration; it is the appeal of God to the man within the soul, who is endowed with those divine powers which actually respond to, and correspond with, all that is divine in the universe.

The Gospels are the empiric revelation of Jesus Christ, the Son of God, the Saviour of the world. That is to say they come to men in this order, and at this stage of development. They are not in the Divine scientific handwriting of Christ, but sent to men through the Evangelists, as guided by the Holy Spirit, in empiric forms, to convey the truths to men in the way they are able to receive them. This means that Christ fulfils all the past in the history of mankind; and, what the Gospels present to men is the living Lord Jesus Christ as embodying that past in Himself, in Grace, and in spiritual Power. The Gospel of Matthew reveals the King and the Kingdom, with, it may be, a tinge of the spirit of the ideal of Israel embodied in it; yet so distinct and different that men have no difficulty in perceiving that He has transfigured the carnal into a Divine Ideal. The Gospel of Mark in a particular way identifies the Son of God with the Divine High Priest of humanity; thus the writer's attention is specially called to Christ's works of

mercy ; His power to heal, to save, to comfort and bless those who are in trouble. The Gospel of Luke is the empiric Gospel to an empiric world, under an imperial despotism ; it is a Gospel of truth and righteousness ; it is Christ the Prophet that is specially revealed therein. If the Gospel of Matthew is that of the visible King and the Kingdom ; that of Mark, the analytical, as dealing with individuals of many kinds, with health and disease, order and disorder ; then it is the Gospel of Luke that is like unto light and the spectrum ; and it is in this Gospel that the empiric, spiritual world order of the Kingdom will be discerned. These are all empiric general conceptions ; thus they are to be taken for what they are worth, and used as means of Grace in the study of the Gospels. The Gospel of John is known as the mystical and the universal Gospel of Divine Love. What this is now seen to mean is that it reveals to men, if the thought is expressible, the conservation and the correlations of the spiritual powers of Grace ; the meaning being that in a true and definite sense, it is Christ that is conceived as the Conservator of Divine Power ; this conception is used by the Apostle Paul in these words, " In Him dwelleth all the fulness of the Godhead." All power is conserved in Him ; but by Him there is also the revelation of the related ultimate powers of Light and Life, Truth and Grace, and these in their correlations make manifest to men the Son of God, the Heavenly Father, as Saviour and Sacrifice ; as King, High Priest, Prophet and the Divine Lord and Master of the Universe. All the Gospels are required to express empirically what is revealed in Christ ; but what the Gospel of John attains to is Transfiguration, Resurrection and Ascension ; it is the spiritual mystical Gospel and yet it is empiric also in this sense, that it is a stage in the empiric development of mankind ; of men who have not as yet attained to the light of scientific certainty.

What may be noticed here as of value in the way of analogy is that as the generations in Genesis converge into Abraham as the head of a new dispensation, so the generations from Ishmael to Jacob, or to Joseph, in Genesis ; and, in their Spiritual development in history, they all meet in the Lord Jesus Christ who fulfils all that is in the Heavens and the earth and in Abraham. This is not a question of individual interpretation ; it is the statement of the facts as they are

revealed in the Bible. It is not an easy matter to define exactly all that this means ; even the Gospels do not make these matters explicit ; but, it is safe to infer that the truths suggested are implicit in the Word of God. But men reflecting upon the stage of development reached here might say : " How could it be expected that the problems referred to could be explicit when the order of study is that of the empiric, and the means used to test the development has been under physical forms and in the intellectual order ? " This criticism is of value, because the attention is called to the fact that the analysis may be good for the intellectual realm, and for the varied forms of synthesis ; and thus the results attained by the Gospel of John may be so far satisfactory. The point to notice is that John, in a sense, propounds a philosophy, and his related ultimates are Light, Life, Truth, Grace, Love and similar conceptions. Matthew explains to men that they are walking in a Kingdom where the true Light shines. Mark may assure them that Life, healing and health has been revealed in his Gospel. Luke may inform men that the Light of Truth that radiates from his Gospel is sufficient to enlighten the world. John agrees with his brethren ; and, what he seems to state is that Grace and Truth, Light and Life, have been revealed to men in Jesus Christ, his Lord and Saviour ; but, what may seem strange to many, he leads men to think that in some sense or other, in the Lord Jesus Christ there is also, as far as men are concerned, the ultimate Reality. This is an interesting conclusion to reach at this point, not so much for what has been stated as to the stage of development ; but, as bearing upon the whole problem of philosophy and intellectualism ; it seems to say to all intellectual thinkers, studying order and development ; thus far and no farther ; this is where the Intellect is limited ; and, if the Intellect dares to pass this boundary ; the result must be arrest, darkness, chains and captivity.

If this is true to all the facts, then what the Intellect may ask is this : " Is it really to be understood that the strong indomitable wings of the imaginative Intellect is not permitted to soar any higher in the realms physical, psychical, intellectual and spiritual ; in Force, Spirit, Intellect and Grace, than to related ultimates and to the

Ultimate Reality?" This seems to be the meaning; because, what the Intellect has done in these realms has been limited to the relations of order. The Intellect, it might be conceived, without careful thought, would say this is absurd, because I know that I have been permitted to enter the realms of life, physical, psychical, moral and that of sacrifice; and in all these realms I deal with order, with law and with development. The reply here may take this form. It has not been asserted that the Intellect is shut out of these realms; but, that it cannot soar higher than related ultimates, and to Faith in the Ultimate Reality. There is comparison here; the relations are those of height and depth; in the realm of Force the Heavens are spanned; in the realm of Life the depths of the Earth are being measured; in the one the limitation is Macrocosmic; in the other, Microcosmic. In the one the relations are universal as to things, forms, signs, sensations, thoughts and relations of thoughts; in the other it is Life, its organs, uses and functions, and thus in a true sense, the depths of Life are the counterparts, the correlations of the heights that are in the Heavens. What the Intellect is taught here is that the eagle eyes of John may soar up to the very footstool of the Divine Majesty as revealed in Christ; or plunge into the depths of his own soul, or into the soul of a Judas, a Caiaphas, or a Pilate. If the philosophy of John is divine, he will think the divine thoughts and be transformed into the divine image. If the thoughts of Judas are false, base, ungrateful and evil, then he will sink into the depths unutterable, and yet these two men are both expressing the relations of life; the one as in harmony with the Divine Will; the other as revealing to men the possible results that follow from the transgression of law.

What will be observed here is that this is an important, stage of transition. The student is conceived as standing between the realms of Force and of Life; and, what is the trouble here, and elsewhere, is that the connection, between these have in some sense or other been lost and not rediscovered. In the physical realm, this may be conceived to be the curious problem of the origin of Life; in the psychical, the origin of mind; in the moral, the origin of moral life in the soul; and, in the realm of Grace, suffering and sacrifice as related to Grace. What men have discovered

is that Force and Life ought to work in harmony ; it is their inherent order, as divine law, to be so correlated. What men experience is that the divine order is not conformed to in the physical body, and the result is pain, disease and death ; there is reversion, and life is destroyed under the heel of physical power. The same line of argument holds good in the psychical, moral and gracious realms. The Spirit depolarised brings darkness and disorder into the Mind ; the proud, imperious, dominant Intellect subdues the Moral nature, making it carnal and secular ; and, putting Grace in chains, as a foreigner and a rebel, it leads the prisoner to the Altar of Sacrifice or the Cross of Suffering. The issue here is important, in this sense, the culprit is here brought to the seat of judgment ; and the evidence is supplied that will convict the prisoner at the bar. But let men be very careful here ; and, above all things, let them not be so rash and foolish as to take the seat of the judge in this case ; as simple matter of fact men are not in this matter capable judges. The judge required is one who knows divine order and law ; one in whose physical body health reigns ; in whose mind, there is order ; in whose soul there is truth and righteousness ; where sin cannot find a home ; and, yet one who according to the law of the realm of Grace, when persecuted to the death, gave His own life a sacrifice for the salvation and redemption of mankind. It is such thoughts as these that are found to be summed up in the Gospel of John. The Intellect is challenged to prove that men are bound to solve this problem of origin of life in any of its kingdoms ; and, it is told plainly that relative origins, and, Origin as Ultimate, are not within the realm of intellectual relations. What follows from the study of the Gospel of John is not what clever intellectual thinkers think, and say, about the realm of Grace as related to natural physical conditions ; as to death, the grave and Resurrection from physical death ; rather it is this : If Life in all its realms is inherent in origin, and by manifestation in the Lord Jesus Christ, then it is clear that proof against the Resurrection is not possible ; and the thoughts of those who do not believe are of no true value. The proof of Life is the manifestation of life and its development ; there must be an efficient cause for manifested effects ; this will hold good in the realms of Force and of Life ; or, in conditions and relations which

reverse the divine order, and bring about as a result, pain, sickness, disease, disorder and death. The connexion is not in Force, Life, order and law, as divine, it is in this that the lower has become master over the higher; that man sets up self against God, and thus the perversion of nature, morals and Grace. The angel that is met here able to guide men across this gulf of death and the grave, is one well known in the Bible; it is Grace as Divine Love. The Seed of Grace is immortal; and, this conception is expressed in the thought that the blood of slaughtered martyrs is as living Seed. It is simply impossible in the nature of things to kill the life of Grace; it is Life and it is immortal. This is conceived to be the connexion between the Supper, the Garden, the Cross, the Grave, the Resurrection, and the Ascension of Christ into the Heavens. He came to give life to the world through His death; He sent forth His Spirit at Pentecost so that men might receive the Divine Life more abundantly.

I. In contemplating the Acts, and the Epistles in the New Testament, as the product of the Divine Gracious life in Christ, by the Spirit, the order of development to be used will be that of Life. This will be done in four divisions following the usual order. 1. There is an outward visible body, known as the Church of Christ in the world; it begins in the Acts of the Apostles; forms around the disciples of Jesus Christ, Pentecost, Jerusalem, Samaria, Asia Minor, Greece, and Rome; and, it is largely through the testimony of Peter, Paul, John, and others it is made known how the natural biological development took place. 2. This visible Church, as a biology, a living development, can hardly be questioned; the evidence being such, that thoughtful, earnest, honest men of experience, as a rule, are satisfied with the evidence. The Churches in Greece, Rome and Judea were subjected to a keen analytical anatomy; and those who wish to study that masterpiece of work done by the Apostle Paul will find it in the Epistle to the Romans. 3. Those who study the first Epistle to the Corinthians will confess that as a morphological work, dealing with truth, the moral life, wisdom, both human and divine; the Spirit, and Spiritual gifts; death, life and the resurrection, this letter is a masterpiece of reasoning. 4. The Epistle, II. Corinthians, is a wonderful composition in this sense:

it is here for the first time in history a man has been found, guided by the Holy Spirit of Christ, shewing to men, that Grace is actually regnant in Christians and in the Church. It may not be very easy to grasp the conception, but it amounts to this; the living body of Grace is Sacrifice, suffering, self-renunciation; it is following Christ through persecution to death, and yet continuing to live; it is suffering pain, troubles, trials, and rejoicing in them; it is taking up the Cross and following Christ and finding it an easy and blessed thing so to live; it is treating present afflictions as light, and not worthy of serious attention, in the light of the glory that is eternal. This is the physiology of this divine body of Christ; it laughs at the idea of death and dissolution as ending all things. The Christ life of Grace is immortal; floods cannot drown it; and fires cannot burn it; the earthly tabernacle may be dissolved, but this is not death, it is to set the gracious life free, to destroy its bonds and to open the gates that keep the gracious spirit out of Heaven. This is the dominant note that has been living in the Church of Christ through all the centuries because life, light and immortality have been revealed by the Gospel. It is the following of Christ in His Spirit, that is the revelation of the Divine mystery of Grace and Sacrifice; and, this is what constitutes the gracious life as health.

II. The order of development here is first the Church, as a Biology; but, in that Biology, as scientific thinkers would expect, there is inherent in the development, the Anatomy, Morphology and Physiology of the life of Grace. The development is continued by the student taking up Anatomy as a special subject; there is conformity to the law of recurrence and another beginning in another series of studies. 1. The Epistle to the Galatians deals with the visible body of the Church; and those who know the contents of this letter do not require to be informed as to its meaning. As a biological truth the life in Christ is in danger; the condition of disease has arisen; there is schism, two minds, two aspects of thoughts, and two parties. This is the old, old story; it is God, and man, as a rival of, or opposed to, God. It is Grace in Christ and the moralism of Adam; it is Isaac and Ishmael; Jacob and Esau; Christ and Mosaism; Israel and Judah; Grace and Law. This is the root fact as can be seen plainly; it is what destroys

the unity of the universe ; of a man ; of nation, state, family or church. The root sin is Schism ; but, it is far better to make the charge definite, so that every man may understand the cursed fact ; it is self as a god, in self-assertion, in revolt against the God of Heaven. 2. This being understood, what follows in the Epistle to the Ephesians is the Divine Synthesis ; the Individual body is One, it is Christ, the Living Head, and the Risen Life ; it is reconciliation, peace and unity in Christ as the Temple of Grace and of Glory. 3. What Christ is thus revealed to be is the Ideal, the One. What anatomy teaches is that the one body, in all its organs, as the Church is one. In this sense anatomy also has its synthesis ; it finds out what fits, is useful, of value, for the organised body ; and it rejects as useless, of no value, what will not fit in, is not suitable, for the special organic body. The Epistle to Philippians in a wonderful way deals with the anatomical morphology of the body of Grace. It suggests this thought, the Lord of the Life of Grace is One, He is Life ; but He reveals Himself in many forms, lower and higher, in all that are the sharers in His Divine Life of Grace. It is Christ first, then the brethren in all their complex diversities of gifts and graces ; but, all have the same Spirit ; they are all one in Christ, therefore, strife, vain-glory, boasting, self-assertion of any kind, is entirely out of place, it is schism, disease and contrary to the purpose, the order, the forms of the life that is in Christ. 4. What follows in the Epistle to the Colossians, is the physiology, the power that regulates all the functions in this complex body of Grace ; it is expressed in these words : " Love in the Spirit. " What this means is, in plain words, that the Spirit of Christ in Love ought to be regnant in Heaven, in earth, in the Church, state, society, family and man. It is Love that fulfils all law. It is Love that oils all machinery. Christ the Head of all things is Divine Gracious Love. God is Love ; Heaven is Love ; and nations and men, Churches and saints, are earthly because they do not love ; and do not seem to wish to cherish the conception that the way to perfection is by the way of love. What is remarkable in this Epistle is the grasp that is taken of all that Christ means for the universe. He is God's Image ; the Firstborn ; the Creator ; the Head of the Church redeemed ; the Living One ; the Reconciler ; in fact,

in Him, as in one body, God in His fulness is revealed to men.

III. This division is the empiric, the useful, the morphological one; the particulars of this King of Grace and His Kingdom have been revealed to men; and, Christ in His glory in the Heavens, is the individual synthesis of all that has been revealed. It is to the Church that this great treasure of Divine wisdom and knowledge has been given in trust for mankind; and the question that follows is this, Has the Church been faithful to the Lord of the Church during His absence? 1. The reply will be found in the Epistles to the Thessalonians, and, in brief, it is this: There has been another fall from Grace; a fall into earthly conditions and aspirations; a fall into sin against God, and a revolt against Christ and His Holy Spirit. There has been revealed before the eyes of men a "Man of Sin" a perversion of goodness and grace, so great that it might be said to be sin personified; it is diabolic sin in this sense that it arrogates to itself all power and authority in heaven, earth and hell. The Schism is complete; self-asserting sin reigns in arrogant, absolute, imperial power; and God, Christ and His Spirit of Grace are rejected, denied, crucified, martyred, reviled and persecuted by this monster of iniquity. 2. This "Man of Sin" is conceived to be the visible, external, biological form of what men say is the Church of Christ; this is an awful conception to realise; it must stagger men to look upon it and try to understand what it means. What Christians would do well to remember is that this revelation is empiric and general in its form. It is a prophetic revelation of what the visible Church will be, and do, in the future. It is a seed, in the germ, and that seed has developed and made manifest its accursed fruit. So far as can be seen it is out of place for one Christian communion to point the finger at another, and say: "That is the meaning of the 'Man of Sin.'" Let those who are without sin throw stones; but, if all are in the same sad, perilous, condemned position, then, it is not a question of accusation by any body, but of shame, confession, repentance, and of forgiveness for all. There is required, as following repentance and reconciliation, the return to the Lord in the right spirit; to the Inspired Word of God; to faithful service, and to the proclamation of the Gospel of Christ as the means of

Grace for the salvation of **men**. It is this thought that is contained in the Epistles to Timothy; it is the turning away from all false ideals by analysing them to their anatomical results, as good and gracious, and as evil; and having attained to this knowledge individually to become true and faithful soldiers of the Cross of Christ in the world.

3. The Church of Christ, as empiric, as one form compared with many other forms, requires to consider carefully its biological development historically. It is also important that the anatomy of the body of Grace be studied as to personal fitness for service. What the Epistle to Titus suggests is that the Church is more than a visible body, or of individual organs within a body; it is an organised spiritual body with many organs, and thus individuals are not to exalt themselves. The whole must realise its unity and diversity in the one Spirit of Love that animates all; and, all are to work in harmony, for the common good of congregations, and of Churches, as the means of Grace and blessing for a sinful world. 4. The Church has been called into existence for a definite purpose; it is the Family of the God of Grace in a sinful world. Thus, the redeemed Paul, the Apostle of Christ; Philemon, the Christian gentleman, a beloved fellow-labourer; Timothy, the brother; Apphia and Archippus, fellow soldiers; Epaphras, a fellow prisoner; Marcus, Aristarchus, Demas and Lucas, as fellow labourers are all brethren in the sacred fellowship of the Gospel of Christ. They are not all in one place, at one time; but they are all one in the Divine Family of Grace; and, they are all engaged in the same Divine Work of Grace; and that is seeking for, and finding, poor, runaway bondmen, unprofitable men, and it may be disreputable; but when Onesimus is found then the unprofitable prodigal is received into the Family, not as a slave, or servant, but as a brother and partner, in the Cause of Grace and Righteousness.

IV. This is another stage in the order of development. The visible, as a biology of Grace has been recognised as of importance; the analysis and anatomy of Grace, as revealed in Jesus Christ, has revealed an Ideal of the Divine Manifestation, in a Person, in a Unity, that deserves the most careful study; and the morphology, the forms into which the realm of Grace has been empirically seen and

known among men have been very briefly considered. What remains is to glance over the remaining books, or epistles, and try to conceive the truths they teach in the light of development. 1. The Epistle to the Hebrews is conceived of as being a biology of the physiology of the Kingdom of Grace. These scientific terms may be puzzling, or they may appear to be pedantic, but scientific thinkers will easily understand that though a little cumbersome, they express the order of development in a more definite form than in those of empiricism or philosophy. The physiology of Grace means the functions of this realm; it means the mystical fourth dimension ideal that defines and makes known the distinctions that exist as relative to health, or disease; it is physiology that describes health, as the functions of organs in a body working for the common good. Taking up this conception and applying it to the realm of Grace what will be perceived is that this Epistle actually deals with this subject, as it is applied to Christianity, Judaism and to the Hebrew records as found in Genesis. This it will be seen takes in the whole of history in one great sweeping movement; it is the relation of Faith to Creation, to Abel, Enoch, Noah, Abraham, Moses, Joshua, David and the prophets; and it is by Faith that the vision is seen. What is remarkable about this letter is that it converges the whole order of Spiritual life into Christ, the Son of God, the Heir, the Creator, the Image of God, the Apostle of all truth, the Prophet of all revelation, the High Priest as Intercessor, the Saviour by Sacrifice, the King immortal and the Author of Faith and the Finisher of Salvation. What all this means is that Christ mystically, functionally, by His Spirit, has been the Life of the life of all the faithful in all ages. The same thought is expressed in the parable of the Vine; apart from Christ the condition is lifelessness; without His Spirit, no growth, leaf or fruit. The unity, community and the continuity, of the Life of Grace could not be taught more plainly, and it seems very clear that this is the true teaching of the Epistle. 2. The anatomy of the physiology of the realm of Grace means that the Apostle James deals with the body of Grace as if it were composed of organs which had their different functions. What he suggests is that the royal law of Love regulates harmoniously all functions; but what men have seen in history, has been

a want of harmony because they were so foolish as not to understand that the law of Love can only operate through Faith and that the result of Faith is good works. It is the practical, moral type of men who exalt works, and do not understand, or may even reject, Faith. It is the evangelical and the theological type of thinkers who despise and reject works, as the means of obtaining life, or regeneration; and, with them Faith is supreme, as the conduit pipe through which the gracious life is received into the soul. Where, it is to be feared, these opposing classes of thinkers fail is here: they are lacking in Love, in vital power, and thus the Schism in the body and its organs. This parable of James is the old story of Israel and Judah in another form. What the man of works represents is intellectual moralism; what the man of Faith prizes is to get into touch by the conduit of Faith with Life; but if there is separation, then both suffer, and, they suffer just because they prefer Schism to unity; their own rational conceptions to the Love that unites Faith and Works. 3. The voice in Hebrews is that of history; the voice in James is that of Judaism, of the nation of Israel, of the psychical in a nation or in a man; the voice of Peter, by his Epistles, is, in a mystical and empirical form, that of Christianity. What he seems to be saying to Christians is that they should not be narrow-minded, but open their hearts, and stretch out their arms, to give a hearty welcome to all strangers who have wandered away from home. The day for separation and going into far countries is ended; the Divine Inheritance of the saints that is pure and not corruptible, has been revealed; and all who follow the Lord Christ are the heirs of His Kingdom. True, appearances upon the earth do not favour this conception; but what appears is not what is stable and permanent. It is the unseen, the vision of Love and Faith as found in the Bible that is all important for bringing to men the new Heavens and Earth, and the reign of Truth and Righteousness in Grace. Those who are familiar with Christian history will have no difficulty in recognising the voice of Peter, in the Christian Church, through all the centuries; but men are not required to limit his voice as speaking through one communion of Christian people. What they are taught here is that the voice of Peter is in all the Churches; not in

an individual organism only ; it is general ; it includes all forms ; it is morphological physiology, and not the anatomy of one body. 4. The voice in the Epistles of John supplements all the other voices ; it is, if the expression is permissible, the physiology of the physiology of the realm of Grace. What it actually means is that physiology, as the study of functions, is a necessary study ; it is not the study of development of organs, of diverse and correlated organs ; of diseased organs ; but of normal healthy organs and their functions. The peculiarity here is that pure physiology, as a science, does take cognisance of development, of organs, and of diverse correlated organs ; it is the vital power ; the life ideal. It is that mystical, yet real power, that some physiologists, in the physical realm, think they can take to the door of the classroom and send it forth to die. They return to their lectures, talk about perverted functions, as disease ; and, there in the midst of the students, stands the same spirit laughing at the learned pedagogues, as they speak in glowing language of the natural *Vis Medicatrix*, as the Divine Healer. What men have to realise here is that the mystical, the divine, is more real, and of greater value than all the other lower divisions put together ; they are historical, psychical and empirical ; but the mystical is life ; it builds up all that lives ; it creates diverse organs ; it manifests all forms of organs ; and having built up the house and furnished it with all good things, it takes possession and lives therein. It is the same in the Temple of Grace ; it is Love that supplies power, that endows with life, that gives light, that instructs in the way of truth, that trains in righteousness, that clothes with Grace, and, when required, takes up the Cross, or lies down upon the Altar of Sacrifice. Love never fails, cannot fail ; and, surely men are now prepared to receive this truth into their hearts, that failure, on God's part, in the realm of gracious Love is simply impossible. This is the music of the spheres and of the Heavens ; the refrain is taken up everywhere, in all lands, in all tongues, and set to all the keys to which music can be set. The dominant note is this : That God is Love ; that Love is the eternal Life ; and that all who love are the children of God through Jesus Christ, the Lord of gracious Love.

The Epistle of Jude may be conceived as the connecting

link between the historical development which ends with the Epistles Hebrews to John, and the Book of Revelation. There is a brief pause ; another voice is heard, the Lord's brother, in some sense, is heard speaking to men, telling them to use diligence to attain to that heritage now the portion of mankind. The voice is that of warning also, it speaks of the past, and of what evil men had done ; and facing the future there is encouragement to faithfulness, obedience and waiting upon the only wise God, our Saviour, to whom men are to ascribe "glory, majesty, dominion, and power both now and for ever. Amen."

The Revelation is the Book that reveals the invisible mystery contained in the Lord Jesus Christ. The man who would hope to get a glance into its meaning has to place himself spiritually in the position of John ; that is to say, he requires to cut himself off from the great world of men, empires and passing events ; to try to think what it is like to be alone on a sea girt Island, where the only sounds are the voices from the great sea ; and the silences that speak to the soul come out of the immensities of the Heavens. It is to have some conception of the operations of the seven Spirits before God's throne ; to know something about Christ, the Divine Witness to all truth ; to truly see Him, as He in His glory, and, in this way to be "in the Spirit" in this day of the Lord. This means that the physical world is lost to view ; that the psychical world has been transfigured ; that the empiric world has lost its charm and fascination ; and that the mystical spiritual world which helps to explain all things is revealed. The puzzles and problems of life are no longer thought to be of paramount importance ; the universal fourth dimension world, as mystical, heavenly, divine, is now translated into the Man and the Heavens. The children are sitting at the feet of the Seer of Patmos, and they are asking him to tell them about the heavenly visions he has seen. The reply is in this form : "Children we cannot understand them ; but if you will listen I will tell you a few of the visions revealed to me, under the forms as they were revealed by the Spirit. 1. It was in the Island of Patmos that I saw the Lord Jesus Christ in His Glory, as Creator and Saviour, as First and Last ; and this is why I know that it is in Him that all things consist. His glory is inexpressible except by symbols.

I was overawed and was as one dead in His presence and fell on my face before Him ; in His love He took my hand, raised me up and told me not to be afraid but to listen to His Voice, and be prepared to act as His servant in writing His messages to the Churches. 2. These messages I committed to writing and they are the precious inheritance of all the Churches of Christ in all nations. These can be studied, not with limited conceptions as to seven individual Churches, but as applicable to all Churches, in all nations at all times. 3. I was privileged in the Spirit to look into Heaven by an open door, and there I saw the Lord of Glory on the throne of the universe, and round about Him I saw 24 men sitting in white raiment with gold crowns on their heads ; and, men and the living Spirit in the midst ascribed honour, glory and power to the Lord Christ, as the Creator. In the hand of the King I saw a book full of divine mysteries, sealed perfectly, so that no one could read the writing it contained ; and when I wept and was anxious to know what the book contained, I was comforted by one of the elders who told me that the Lion of Judah had power to open the book and loose the seals ; and, that the Lamb of God, slain to take away the sin of the world, could read the contents. What I observed was that as the seals were opened great events took place ; thus I was led to the conclusion that this book was the Sacred Book of Destiny ; and the opening of the seals was the revelation of the will of God and the judgments of God in history. 4. There was given unto me to eat a little book ; I ate it up as commanded and I found that it was as sweet as honey ; but, within my soul the effects were bitter and painful. What followed, from the eating of the book, was that I became a mathematician and could measure what is Divine ; I could see temple and holy place, angels of light and men of darkness ; what was passing strange to me was that the darkness overcame the light ; that the light died, was despised and was trodden under the feet of wicked men. The Spirit of Life breathed upon the dead, they lived again and ascended up into Heaven. Whilst musing upon these things there was revealed unto me two wonderful visions. The first was that of a woman clothed with the sun, with the moon beneath her feet ; wearing a crown with twelve stars. The woman gave birth to the Divine Ruler over

men. A red dragon would have destroyed the Child but He was taken up into the Heavens, and the mother of the Child fled for safety into the Desert. The other vision was that of a beast rising out of the sea which had seven heads, ten horns, and ten crowns upon the horns; this terrible beast was in league with the red dragon. They reigned upon the earth with absolute power, and they made war against the saints of God. There was given to me the revelation of another strange beast which had the horns of a lamb, and the voice of a dragon; a beast possessing miraculous power and claiming supremacy over all classes and conditions of men. This beast is not like other beasts, covered by a name; it has to be counted and numbered; it is the number of man, and it is 666. What these signs and wonders suggest is that there is an order of development in this realm of spiritual truth. The Lord of Grace and glory being revealed, it is seen that He is the Head of the Church, His redeemed body. The Church is one, in, and through, the Head; but, because the Church is in a state of schism and division, there are diverse Churches which are all seen to be imperfect in their life relations and conditions. By the Spirit, man perceives the heavenly and the spiritual; the King on the Throne of Grace; the Lion as possessing power and the Lamb as sacrifice and Life; and it is in the light of such conceptions that men may see and perceive history and destiny. It may be conceived that all these symbols, as made objective to the spiritual vision, are great truths; that is they represent in vivid forms what is actually to be found in history; and also in a true and real sense what spiritual men will discern as in themselves. It is the little book, the Bible, eaten and digested that reveals to men what the symbols mean, and in what way the Divine Wisdom is justified in using them as a means of gracious education. There will come a time in the order of development when men will consciously, spiritually, ask their meaning; but, the revelation is possible only when men are awakened to understand in what sense all true knowledge becomes harmonious in the Spirit. For the children it is sufficient that they perceive the forms, the Churches, the open heavens, the pageants, the signs, symbols and actions; but the man, in the Spirit, will desire to know what all these things mean and how they are to

be interpreted in harmony with the law of development. The important truth is that man, as intellectual, seeking to find in the universe, and in himself, the Temple of God, is told by the angel of science to rise up and attempt this undertaking. The man is taught that for sufficient reasons, the powers of evil are permitted to put to death the powers that are good; that the darkness will extinguish the light; and that death will rejoice over life. This is not the end; there are still great changes, revolutions, shakings of the earth and the heavens; the dead will live again; the light will destroy the darkness; and the Temple of God will be seen as open in heaven. What spiritual men are taught in the light of the open Temple in Heaven, is, that these are great psychical visions that require to be studied; they speak of great inherent possibilities of good and evil in man and in history; and, these are in their order expressed under symbol forms. The good and the gracious is the mystical Church, or the mystery in a man; it is divine Grace as regnant, radiant and transfigured, glorious as the light of the sun, with what is related to the earth as under the feet; and all that is heavenly, as a crown of twelve stars. The Church, or a woman, or a man, in the Spirit, is pregnant with the Divine Seed of Grace; that is, Christ in Heaven, in the Church, or in the soul, will be revealed and that Seed cannot die; it came down from Heaven; it is in Heaven; it is immortal. The awful red Dragon represents the terrible perverted power of the Intellect, that age after age has been on the watch to destroy the Child of Grace; it is well called Devil, Satan, and Deceiver, because as men can now see, for ages it has deceived the world. The Beast is the moral nature which receives power from the Dragon that rules in states with absolute power, and, in every man, who serves the Devil, as being subject to intellectual entanglements. That other Beast, with the horns of a lamb and the voice of a dragon, is Grace, as perverted from truth, righteousness, grace and love; it is the consummation of evil; it is evil in its most complex organic forms; it is 666, that is man intellectual, man moral and man in the realm of Grace; the Social condition, the State, and the Church; all as perverted from truth, righteousness and grace. It is "The Lamb of God that taketh away the Sin of the world" as the Divine Sacrifice, that is the Redeemer of mankind

from these terrible powers of evil. This is attained by the preaching of the everlasting Gospel to all nations; the result being the downfall of Babylon and the Day of righteous judgment. It is Christ, the King, as Judge, that reaps the great harvest of the earth, and declares judgment and doom upon the great intellectual world. It is Christ that brings the Day of Judgment upon the imperial power of the state in the famous battle of Armageddon; and thus Babylon, the despotic, and the apostate, is destroyed. It is Christ, and Christ alone, that brings about the fall of the mysterious Babylon; the woman drunk with the blood of the saints. What these things mean as representations can be studied in the sacred symbols; what they are meant to teach men in the Spirit is that the day of the supremacy of Grace will surely come; that the Faithful and True Saviour of mankind will make war in truth and righteousness against the Devil's lies and unrighteousness; and the end will be the revelation of the new heavens and of the new earth, of the City of God, and of the Kingdom of God which is eternal."

In closing this brief survey of the order of development in nature, man, history, and in the Bible, it may be observed that the physical, and the psychical, are always, in a sense, unconscious and semi-conscious; that is, they do not develop to the conscious state of knowledge by the relations of thoughts. It is through the endowment of intellectual power that man awakens to consciousness; and, it is by his moral nature, as a moral life, that he can attain to likeness to the Divine Image in truth and righteousness. This is where man is endowed with free-will and is conscious of the fact; it is where he becomes a person, and finds that there is within himself an ideal personality. This is the stage of development where man may fall and become earthly, beastly, devilish; or he may ascend and realise his divine birthright, and all the inherent possibilities contained in his own being through development. What the study of the Bible and history teaches is that man fell and became degraded; and that he followed the cursed way of evil; whilst, the Lord Jesus Christ, as Grace, set up in this earth His Kingdom of Grace. The stages of development in evil in humanity are found in Adam and his family; in the complex society that developed in

the earth ; in the states and empires of Babylon and Nineveh ; and in their perversions of religion into all forms of idolatry, physical, psychical, intellectual and spiritual. What the Bible specially teaches is that Salvation is by the way of Sacrifice ; by Redemption from despotic absolutism in the state as portrayed in the redemption of Israel from Egypt ; that a Restoration and new ideals are required if men would find the Divine way of Life ; that a Divine Saviour is required to save from sin and unrighteousness ; and that the sanctified life can only be attained by the gracious work of the Holy Spirit. What history is now impressing upon men is that Christ, His Gospels, and His Spirit, destroyed the imperial despotic power of Rome ; that they have crushed the powers possessed by kings and rulers in the earth who have ever sought to reign in the interest of the classes against the masses ; that what is known as bureaucracy, capitalism, republicanism, oligarchy, the few reigning by corrupt means, is being exposed and condemned ; and that democracy with its socialistic ideals is utterly useless to bring about upon this earth the Kingdom of Heaven. These are all subjects involved in this study of the order of development ; but, what men are now called to study is in what way the Kingdom of Christ will come to this earth as a conscious realised fact ; as the issue of all the stages of development found in the past.

CHAPTER IV.

DEVELOPMENT AS INTELLECTUAL, COMPLEX AND SPIRITUAL.

What has now to be considered is that past studies have terminated in what may be said to be the scientific order of development. This conception, however, has to be limited and observations have to be taken, so that the true position may be known. What has to be realised is that science, as knowledge of the order of development, has to be questioned, and cross-questioned, and then this thought arises that science is subject to the law of development; it is not as the full-orbed sun high in the heavens bursting forth in glory through dense clouds, but the onward march out of the darkness, of the Divine Light shining more and more to the perfect day. What has been attained is the simple order of development as followed up realm after realm, and kingdom after kingdom, following the same order of development; as concurrent and recurrent using the same forms; the same symbol, thoughts, the same empiric ideals, and the same universal principles. They are all found to be applicable and thus the evidence as to order and law, development and recurrence, can hardly be questioned. Thus far the studies have been to apprehend the What? and the How? the Substance and the relations; and the result is, that the Substance, the Reality, is conceived as the Eternal Mystery; and the How? is finding out by the Intellect, the manifested relations of the Reality, the "I Am;" the "Self-Existent." Whilst all this is true; and wise men in varied forms in their philosophies have been expressing the same thoughts in many ways; what seems hopeful is, that men can now say that they are assured that the methods of Christ and of His Spirit have given to them standards of thought of the highest value for future studies.

What can be clearly seen is that the order of development in the physical realm supplies forms of thought for all visible particulars as analytical and synthetical, general and universal;

and that the development is one until it lands the thinker in the spiritual world of Power, or Force. In the realm of physical life, what men find is that all the realm of Force is, in a true and real sense, inherent in the realm of Life; and, that although the forms of thought used are not the same, they are similar; the law of recurrence is brought into operation; there is a marvellous Kingdom of Life as correlated with Force; and, in every case the synthesis is to the individual forms which require to be studied individually. In the highest form of Life, man, what is found in the order of development is that Force and Life were the unconscious agents, producing a living body; a temple for a spirit to inhabit; again, there is the law of recurrence; the Spirit, in a sense, develops upon similar lines to that of Force; it is, as to perception, inorganic, yet there is also a definite psychical realm of Spirit operations analogous in the human body to that of Force in the universe. The Mind-life as a realm, is analogous with physical-life; again the law of recurrence is found to be operative, and the result is that the Mind of man is a semi-conscious reflection of all that is objective in the universe. This psychical Kingdom is where the twilight is found; men are groping their way in it; but, it is hoped that the laws of development, and of recurrence, will be found helpful in making further discoveries.

If men have stumbled in the past, and been found groping in darkness, this has not been for want of light; but, the light that is in them has been as darkness because by the laws of refraction, polarisation and magnetization, they have not been like unto true prisms making manifest the divine order. Chaos of thought, disorder of mind, and perverseness of soul, it can now be seen, mean sin; it is contrary to Divine law; it is the cursed state where men are said to be rebels and outlaws against the Sovereignty of Heaven. Because men are in this condition they cannot attain to the knowledge of truth, become righteous, moral, just and good. This is seen to be true; it is simply impossible that error and lies can beget truth; and that injustice, immorality and evil, can beget a righteous, clean, holy seed, divinely moral. It is this conception as made clear in the light of moral law, of all laws, that brings men to the realm of Grace, not merely as reasonable, but as absolutely necessary.

Sin, it is seen, is unreasonable, untenable, evil only and evil continually; it is a power doomed and under the curse of Heaven, from the beginning; and those who serve sin are morally insane; they are the slaves of what degrades; they hug their chains and try to enjoy them in their madness; they wear them as ornaments; and onlookers bewitched by Sin become covetous and ambitious to win and wear similar trinkets. This is what Grace means; it comes from Heaven to save, to illumine, to put right, those who are wrong and ruined. What the laws of development and of recurrence suggest, are that the ruined man, wandering in error and morally insane, is brought in this way into harmony with all law to be regenerated, saved, redeemed and restored to truth and sanity. What history, as a rule, reveals is how men have wandered, what they have thought, and how they have acted, in the great world of evil. It is the glory of the Bible as the Word of God to men, as the revelation of the realm of Grace, that it comes to teach them that God is gracious and merciful by the way of Grace that is in Christ; it reveals Divine truth under many forms and in many ways, following the laws of development and of recurrence, as found in lower kingdoms. The Bible does more than this; it condemns sin and error by the manifestation of light and truth; and, when necessary enters into judgment with sin, condemns and judges; that is, permits men to see, feel, understand, and be exercised by the results of their own evil deeds.

The position reached here is, as to scientific order, not so far advanced as students would be inclined to think. It is quite true that through the laws of development and recurrence, great visions of truth have been seen; but, as related to scientific development, the position is that of psychical attainment. It may not be easy to realise all that this means, but if expressed in this form, it will be seen that the truth is as suggested. What Science teaches is order and law; what experience, and empiric reasoning try to find out is how the knowledge of order and law is to be gained. Men are familiar with the appearances of great empiric stars of light who declare that they are the embodiments of scientific truth; but, when their works are carefully analysed it is found that they are not nearly so great as they think themselves to be; too often they

are the children of forms and of words ; that is, they may know much about the physical kingdom and its forms ; a little about the psychical kingdom and its thoughts ; a very little about the moral kingdom ; but they are very ignorant about the Kingdom of Grace. What is seen too often in the world of physical science, is men grovelling in the region of the earthly ; they are using their muck-rakes to gather in what is comparatively of little value ; and, they fail even to get a glimpse of the crown of pure spiritual gold that is their inheritance, and is being offered to them by angels from Heaven. What men have to realise clearly is that the physical, so highly prized by many, is comparatively of little value ; that the psychical, that is, what a man is in himself, is of far greater value ; that the empiric, that is the intellectual and moral, is of still higher value because it is **what** the man can create as a kingdom **within himself** ; but, the highest is the Kingdom of the Lord Jesus Christ, and of His Spirit, because this is ideal and standard thought as universal for mankind, and as including all lower kingdoms. Man's life consists not in things ; not in thoughts that resemble things ; not even in the pursuit of ideals ; it is the realisation of Divine Grace, Truth and Righteousness.

Passing to the consideration of the Intellectual and the moral realms, as realms in the development of the Kingdom of Grace, it is well to keep in view that past studies can be limited in the way suggested. There ought not to be any difficulty in understanding what is meant ; it is exactly where men are finding themselves to-day ; they have passed through the physical kingdom ; they are groping their way in the dark, or in the twilight of the psychical kingdom ; and daily press, periodicals and books, on every hand, are telling men that they are in the midst of the empiric, scientific development which has to do with the true knowledge of relations of things, of thoughts, of related thoughts, and about moral relations of thought in man and in the State. The term used here, empiric scientific, may not please men who think that they are men of Science, knowing all about order and law ; but, it has this real meaning, it will recall some men to the fact that where there are schools of thought, and diverse opinions, and open enquiry, it is plain that this cannot be the Kingdom of Science. This

conception that the stage of development is particularly that of empiric science, as related to the Kingdom of pure Science, that is of the Kingdom of Christ, can be shown in various ways. In a true sense, the whole realm of development from the fall of Adam until now, is within that of the Intellectual and Moral ; in other words, history is the record of the events that have taken place in a sinful world among evil men ; of how they have, in their folly and madness, rejected, over and over again, in many ways, the Divine Grace and Mercy ; how the grace that is in the Lord Jesus Christ has been apparently rejected and despised by men ; and yet Grace has been regnant and triumphant all along the course of history. This is what is meant by the Divine Wisdom ; it surpasses all the empiric conceptions of men, even their highest attainments in the realm of Science. When some men by Science, said they could prove that there is no God, only mechanism and function ; or, that God is not knowable ; then in His ineffable Grace, Wisdom and Love, it pleased Him to open the doors that lead right into the Heavens. This is a lesson for wise men to study ; this ought to be enough to teach them how foolish they have been in the past, and how utterly unworthy they have been to receive such a Revelation from God. The contrast is wonderful, on man's side it is that of shame and confusion of face ; on God's side it is glorious beyond conception. Could any one conceive a more glorious ideal than that embodied in the Lord Jesus Christ ; in Him, for our sakes, God became a Man, poor, despised, sorrowful, and a Divine Sacrifice to take away the curse of sin. There is another conception even more wonderful, more gracious, that men cannot understand ; it is that the Holy Spirit of Christ should come and dwell in sinful men, regenerating them into the image of God and likeness to Christ. What men have been unable to comprehend, even to the present time, is, that this work of the Holy Spirit is true, even though they did not know the process of the Divine Work in their own souls. The day is dawning upon them when they will be compelled to confess their ignorance and wickedness, because Science will produce the complete evidence against them and then they will stand dumb in God's presence.

The stages of development are the physical, psychical,

the moral and the spiritual. In another form, the order can be conceived as that of the unconscious state, of experience, of empiricism, including philosophy and theology, and science. If considered in the light of history, it is the pre-historic age as from Adam to Babel; the psychical age as from Abraham to the Captivity; the great empiric age from Babylon to the Roman empire in history; and the age of Christ from His Coming as Man to the establishment of His Kingdom of Grace in the earth. What men have to remember in dealing with these ages is, that they must keep in view not development only, but the laws of recurrence and concurrence; which means not merely that an age is developed and ends and that a new age follows and runs its course; but this fact also, that the first age is developed and runs its course in the revelation of Grace; that what has been made manifest is again repeated under new forms, thus taking up into the stream of history all the past. It is this that makes the study of history so complex; this is what throws fresh light upon history as a whole, and particularly upon the stage at which mankind has arrived. As a means of helping to realise this position more clearly reference will be made here to the development of history in the Bible as it is confirmed by the history of mankind and nations. The first stage is that of history in the family of Adam; it is that of a pre-historic age; it is humanity in germ; the development is through all the ages, and it is summed up in evil men, in an evil world; and in their doing evil continually. The second stage is where that evil race is doomed to death; but through the Grace and Mercy of God, Noah and his sons, Ham, Shem, and Japheth, survive, and there is a new order of development in a saved race. It is the race of Ham that carries forward the history of evil, as the predominant race in early history, as found in Chaldea, Egypt, Africa and Palestine. This stage runs its course in the stream of history; it is recurrent and concurrent. After the Kingdom of Ham there is the rise of the Kingdom of Shem in the Shemite race and Israel; this Kingdom culminates in Nineveh and Babylon in the days of the Captivity in the East. What follows is the third stage, in the rise of the Kingdom of the Sons of Japheth as in Nebuchadnezzar of Babylon; in the significant Medo-Persian empire; and in Greece and Rome as regnant over the races of Ham and

Shem, as preparing the way for the Coming of Christ into the world, when Rome was in its meridian splendour. There was the past as recurrent in its forms, and concurrent in history with the other kingdoms. This is the meaning of the great struggle between the Roman Power and that of Carthage in Africa, and of Egypt, the descendants of Ham; and of Syria and Palestine, the sons of Shem. The fourth stage is Christ's Kingdom of Grace in its Spiritual Conquest over the Roman Empire; over the Mohammedan Empire in the East as the sons of Shem; and what followed was western civilisation in the sons of Japheth, as seen in philosophy and in theology. This brings men to the new order of development in this age; what it means, as interpreted by Science, is that the Lord Jesus Christ has put down the Kingdoms of Adam, of Ham, Shem and Japheth, and that by Science, as Divine Truth, He is not only entering into His Kingdom, but men are becoming conscious of this fact; and, that this is the reasonable explanation of the development that has taken place in history. The meaning here is not that Christ's age, like the preceding ages, will end in the overthrow of Rome, of the Mohammedan Empire, the Western Roman Empire and the Papacy; but, that as these pass away, it is Christ's Kingdom that is being revealed to men by scientific enquiry; and it is only now that men are becoming conscious of this unique development. The germ of Christ's Kingdom has lived in all the ages; it was subordinate in the past, in a sense, in Christendom, under varied forms of development; but, at last the day of Christ is being revealed, and also in what sense, and under what forms, the revelation has come. When men were utterly wearied out with philosophy, scholastic theology, and the Papacy, then there came new methods of enquiry by Roger Bacon and the men of that age; and by Lord Bacon and the inductive method of study. These were as the days of germination; of the leavening work of the life of Grace among men. There followed in due time, Copernicus, Galileo, Newton, and others, supplying men with the particulars derived from Astronomy, and kindred subjects; chemical analysis and synthesis by the great chemists; new lines of thought have been added in the region of light, the spectrum and geology; and all this has ripened into that wonderful study of physics, the conservation and

correlations of the physical forces, which have been the fascinating study of physicists. A similar line of development can be traced in biology, anatomy, morphology and physiology in the realm of life. Concurrent with these there came the great discoveries in connection with the functions of the nervous system as related to body, spirit, and mind. Mental science met physiological science and compared notes; the strange vagaries of spiritualism and abnormal condition of nerves, brain and mind were studied; and, it is along such lines of scientific study that men are beginning to see what is really involved in universal law. It should be remembered that such men as Comte and Spencer were enabled to survey all this knowledge, in all its forms, and that they made successful attempts to teach men not merely that such knowledge was possessed and had become the inheritance of this highly favoured age, but that it was possible to conceive an organic evolution which would include all intellectual and moral development in history. To all this there must be added the work of Darwin, Wallace, and others; who were specially guided to consider the history of evolution. The point to be studied here is not the men and their philosophical conceptions; not the particular materialistic order of their studies or the spirit at times manifested in their works; but, the simple fact, explain it in any way men please, that they were all the servants of the Lord Jesus Christ, in doing His Will, as inspired by His Spirit of Truth. It is possible that the method of development could only be revealed in the way that men perceive it has come by natural development; it has come by a path of strong resistance; the resistance has been almost overcome; and what men are now looking for is the Coming of the Kingdom of God in Truth and Righteousness, as revealed by the Methods of Christ and of His Spirit.

The conception arising here is that this latest form of development is not new; it is the order from the beginning; it is the necessary order for intellectual and moral beings destined to develop in moral harmony with the universe to the realm of Science and Divine Wisdom. It is the order to be followed by the fallen man through Grace; but, as indicated, the way is very complex by development and by recurrence. The Lord Jesus Christ came as the Way, the

Truth and the Life, to guide men back to the Father ; but, it has taken many centuries of development to reveal the germ of Grace within Grace, to point out the true way, that leads to the life eternal. It is, in the same way, from the earthly to the heavenly, that the Spirit of Christ has been guiding men during the past centuries ; they have groped their way through physical things and psychical thoughts ; they have related and conditioned, inducted and deducted, all kinds of general conceptions ; and, if at last they see that they are standing upon the threshold of the Heavens, then this is not the time, for enquirers to turn back or to fall out with one other ; but with one heart and voice to thank and praise the Lord, the Guide, who has in such a wonderful manner brought about this day of rejoicing, when all who will may see that their little differences are as nothing when compared with the eternal truths that are now the possession and heritage of mankind.

As a general principle for guidance, as to the law of development, what has been here suggested has been found to be true throughout history ; but what this means on the other hand is that all those who have laboured in this field, as sages, philosophers and theologians, have done so from the stand-point of the Intellect as the means to be used for the attainment of the knowledge of truth. The thought here is that intellectual thinkers can now, as a suitable means for expressing their intellectual stand-point, say, that the stones cast into the great ocean of time have kept up the waves of motion throughout the ages ; that these have extended to every coast ; and, that they have found the limits beyond which they cannot go. Falling back upon the conception of order in the inorganic realm ; the method of thought requires to be changed ; it is not only the acquiring of objective knowledge with its manifold relations, it is that of organic life, and of turning the thoughts in upon the realm of the Mind. No matter how high, or far, men may go to gain knowledge, they find at last that there is limitation ; they get lost in " Power, in God ; " no matter how deep they go in the mysteries of life and being, they end in Life, and Life is Christ ; they enquire about the Spirit, divine order, and it is the Holy Spirit that is the Guide ; they are led into the realm of the Mind by the Spirit, and what they find is that they are studying the Works

of the Spirit of Grace and Truth in their own souls. What then is the intellectual realm of Truth? Men find that it is the universe of the beautiful and the true, the realm of careful analysis and classification; it is a Spectrum world of Truth and order; it is law regnant everywhere, the expression of the Divine Will of the Lawgiver; it is Heaven, Love and Grace, in a world that is in revolt, schism, disorder and sin; and, it is sin, as a tyrant, absolute, autocratic and devilish, as opposed to God and goodness; and as attempting to destroy Heaven upon the Earth, and to crucify the Lord of Glory.

Such suggestions as these are not out of place at this stage of development; it means that the Intellect has come to realise that it is not supreme in power; but one among a family of brethren. True he can appear as an angel of light and speak to men about the beautiful garments of light that his Lord and Saviour has bestowed upon him; but he is careful to add that he is not the greatest, or the noblest in the Divine Family, because his twin-brother is his superior in honour and dignity, in goodness, righteousness and pure Love. What he will never weary of telling his brethren is, that they have a beloved brother, greater than all the other brethren, the delight of Heaven and the joy of earth; that He is known as Grace; and that they all adore Him for what He is, and for what He has done for fallen suffering humanity. What he goes on to relate is that Grace, in some mysterious way, took to Himself a body, a human form; and it was in this body that He was crucified upon the earth and brought about reconciliation and peace between the Heavens and the Earth. It is true that all this reads like one of those mystical stories found circulating among men in the days of their mythical, psychical development. The strange thing, however, is not that to men in the past there were given such revelations; they were inherent in their very constitution; it was as natural for them to think out, construct such myths, as it was for the boy Joseph, in the family of Jacob, to see divine visions and to tell them to his brethren. What nature teaches here is that men ought not to rest satisfied with spiritual truths, analogies and myths, but to take a step still further backward in history and development to the human body and to the special senses with which it is endowed, as the

servants of the spirit. It will be sufficient here merely to name these senses, for the purpose of showing in what way the Intellect is happy in discovering such analogies. There is a thought here worthy of notice ; a gentle hint to intellectual thinkers who permit the master intellects of the past to bind them to the way of tradition and authority. The teaching of the schools is that there are only five special senses ; whilst Science, and the eightfold Method of Christ, declare that there are seven, and that it is the unconscious first that is dominant in the eighth. To put this matter in order, there is nerve power as including all power ; there is physical desire, as in hunger and thirst, so important for the welfare of the body ; there is the perceptive sense of smell ; the conceptive sense of taste ; the intellectual sense of vision ; the moral sense of hearing ; the gracious sense of affinities, as in love, in parents, children and the sexes ; and, if men can catch the octave sound that runs through the whole, there is sensation, as pain and suffering ; that strange Voice full of premonition as to man's fallen condition, and of the way of salvation by the Altar and the Cross.

These are illustrations of what is meant by the Intellect, intellectual power, and the intellectual realm of study. In the scientific kingdom the Intellect can begin in the realm of the inorganic ; it rises and finds analogous conceptions in the realm of physical life ; it delights in the study of the nervous system as a whole, and in its divisions ; in the special senses and in the mind-life ; it is the friend of sages, companion of moralists and rulers ; the happy, willing servant of Grace ; and, when the body of Grace is in pain, and suffering, being crucified, because sin abounds, then it is the Intellect that stands by in amazement, and takes down the evidence that condemns the murderers and puts a halo of glory round the head of the martyr. The Intellect when emancipated within the realm of Science, declares, that there is equal freedom, power, and right, to begin at the other end of the story of development ; and, working downward from the Real, the Ideal, and the Spiritual, to arrive at the physical ; and, through the physical, and the psychical, through man as moral back again to the Spirit of Truth, the Lord of Grace, the Ideal, and the God and Father over all, and in all, the One Reality in the universe.

What men have to remember here, is that the glory of

the Intellect lies in its freedom, liberty, expansion, extension; it is as the eagle eye of the soul soaring beyond sun, moon, and stars of glory; it is the true son of the morning, reigning in power and great glory over all the realms of intellectual relations. It is creature, angel of light, not Creator; not light, truth, law, nor lawgiver; but just the eye to see the glory of God in all His works; and, in seeing, to worship, adore and magnify the God of Glory. The real danger with the Intellect is not in soaring or in sinking; the highest heavens and the lowest depths, if relational, are subject to the scrutiny of the Intellect in tracing relations of thoughts; it is when there is adoration of self, schism in the Spirit, the forgetting that creature is creature and not Creator, that there is dia-magnetism, darkness, and the falling down of the glorious star of light. This may be myth, or parable, but it is also one of the great truths that men require to study. When all this is clearly understood, then the folly, the blasphemy, the shame of the creature placing itself on the same level, in the same category, under similar conditions and relations with God, is seen to be shameful, intellectual pride, the attempt to exalt and glorify man; and, by that very thought and act to bring God down to the level of humanity. It may be very beautiful and interesting for men to talk about themselves as rays of light from the Fountain of light; as living cells of the Source of Life; as the very spirit of the Spirit of God. It is the very light of the truth in such thoughts that reveals the damnable lie at their heart; because it is the creature, in some form or another, asserting claims which cannot be made good. The creature is creature and not Creator; the Intellect discovers relations, does not create them; and it is subject to law and is not Lawgiver. When the creature obeys, conforms to law, then all is well; but when the creature wills not to obey, and sins against law, then it is not well; and this is the cursed state and condition of mankind.

What can be clearly seen here is that man, spiritual and intellectual, is a glorious creature, far surpassing the comprehension of men; he is man, person, individual; he is in the divine image, a reflection of the glory of God. Is it possible to glorify intellectual man and to raise him to a higher dignity in the universe? If he is God's image, then

it ought to be his delight to see that Image in the pure light of truth; and, it is this very thought that underlies the Gospel of Grace in Jesus Christ; it is by walking in the way of mercy that there is forgiveness and peace; and, in due time, there is clarification of vision and purification of the soul, and the Image, or face of God is seen. This is the result of all the true, devout studies of the God of Grace and of His Works; it is as the return home, the restoration to the inheritance, and joy and gladness in the presence of the angels in Heaven. What men will try to remember here is that this subject is becoming very complex; that great care is required in finding the way; therefore, what may be called the Ideal Way, the Method of Christ, must be carefully followed.

This thought may require to be emphasised by those who are preparing themselves for the great conflict, the intellectual Armageddon. That is to say they will require to be more than spectators of the age-long struggle between good and evil, God and the devil. The position is that men will find themselves involved in this struggle; it is not a question of dialectics, of theory, of casuistry; it is that men must be awakened to their position as persons, and as responsible before God and men. Men will feel as if their enemies were clutching their throats, therefore, it is not a time to play with words, but to get at what thoughts and words mean; to seize them, and make them confess their inveterate hatred of deceit and double dealing. As related to this whole problem, it has to be kept in view that the order in nature, physical and psychical, has been in a measure realised; the many relations of all the particulars of the physical world have been traced, analysed and synthesised; the particulars and individuals of the psychical world have been studied, inductively and deductively; and the result is that men stand up with authority and dominion. What they demand to know is the reason that can be given why men have lost their birthright and blessing? Why they have been doomed to wander in a desert? Why men, as the Children of God, the Divine Father, have lived in a state of strife, in a condition of anarchy and confusion, in the midst of wars and troubles innumerable, when the Will of God is plainly seen to be truth and righteousness, grace and blessing? It is not to be supposed that this

matter is one of simple proportion ; it is compound in many senses, and every additional realm and kingdom increases the complexity. For example, assume that in the physical inorganic realm there are eight divisions into which Science finds classification necessary ; then what would follow in the order of physical organic life is that these would be at least sixteen. Involved in the realm of Spirit there would be thirty-two, and in Mind sixty-four, and thus in the order of development there would be sixty-four divisions, all requiring careful study, as the basis of pure intellectual enquiry. This is not a scientific statement ; it is the assumption that as men proceed in their studies they will find that for their own satisfaction, as the means of reaching truth, such a classification in scientific study is necessary. What men will discover is, that the objective universe is embodied in their own constitution ; it is in themselves ; and in thus analysing Nature and Man they have been analysing themselves ; and, man is the synthesis of all that has been thus analysed. It is here that men will stand amazed at the ignorance, blindness, wilfulness and waywardness, of men in the past ; few, if any, have had any true conception of the complexity of the problems that lay before them ; they thought that by their empiric methods of study they could reach the land of Wisdom ; when, as matter of fact, they had not entered upon the right way that would lead them to the City of God. How could men find the way out of the great Maze of Life when they had no clue to guide them ? Or out of the Desert when they could only follow the Pillar of Fire and Cloud as from time to time it moved from place to place ? Myth and story agree in this matter ; those who are lost in the maze require a friend ; and men wandering in the desert on the way homeward need Divine guidance.

The result here is that man, as man, discovers that in a most marvellous and scientific sense he is the microcosm of the whole universe ; that the universe is subject to order and law ; and that in exactly the same sense every man exists, and is constituted, after the same manner. If a standard of thought is required for forms, then it is the physical kingdom that supplies all these in all their particulars. If it is a question of thought, then it is the psychical that must be studied, as this is found in man. The man awakens to the greatness of his own psychical being, as individual,

and to all the particulars in the universe ; and, lo ! the mystery of the whole is within himself, he is the universal epitome of all that is in the universe. What man finds by introspection is that he is as man the great summation of all related things and thoughts ; and, he is also one, a unit, an individual as separate from all other individuals. This is a result that requires to be reached ; it is what explains the personality of a man as if he alone existed ; it is what suggests that every other man is a similar personality. It is in this sense that the words, " Ye are gods," is seen to be true ; there is no other explanation that meets the case ; men are gods, just because they are created in the image of God ; but they are not God in a pantheistic sense, or in any true and reasonable sense. What they confess is that God is their Father-Creator ; but, of the Substance, the Reality of God, they know nothing ; of the substance and reality of their own being they are equally ignorant ; yet they are so endowed as to be able to know and understand the true relations of the thoughts of God ; and, to discover that these, as manifested in Nature, in Man, and in Grace in Christ, may become the very relations of the being of man. It is in this sense that man, as person, is an isolated being. What this means here is that man may become person, individual, unit ; but that apart from other men, he would remain an individual, a unit, and that development would come to an end. This is repeating in another form what has been stated as to the physical and the psychical ; the one is the universal, the other is the individual ; the one is objective, and the other subjective. They are both creations of God by His Spirit ; they are correlatives ; they are in harmony and unity ; but, there is no man to till the ground ; to stand up in the image of God, and, with a face like the Face of God, have dominion over all the creatures of God. What sin means here is plain enough ; it is man as schismatic in spirit ; having lost faith in God, he sets forth, on his own account to seize his inheritance and to rule over it as one of the gods. The lesson that comes home to men here is, that of their ignorance and self-conceit ; to think that they could go forth into a world of good and evil, live in it, eat the fruit, and then find their way home again to the Father in Heaven, is so absurd, that those who have cherished such conceptions can only be conceived as

morally and intellectually deranged. They have not realised, or understood, the great problems that are involved in Creation and Redemption. It is this supercilious, captious, critical spirit, so dominant in the nineteenth century, that deserves to be condemned; because, what men were saying everywhere, was that they had at last realised what their godship meant; in their wisdom, power and glory, they knew all things; even that there is no God apart from Nature worthy of their serious consideration. This too is "the Man of Sin"; who exalts himself above God. A pitiable exhibition men have made of themselves in their ignorance, folly and self-conceit; perhaps, this also was a lesson that men required to learn. May God grant to men forgiveness for this great sin; it is as if a red hot iron had seared men, stamped them as devils in spirit, and not as gods; and this is how Christ is paying them back: He is heaping coals of spiritual fire upon their heads and inviting them to return to His school and university, that they may find rest and peace for their souls.

Another step can now be taken forward in this perilous journey: a man is called upon to realise what an immense, complicated, difficult problem is inherent in his own being; not as body, mind and soul only; not as realms and kingdoms; but as one person, in the image of God, His creature, servant and son. If a son, then a child in the family, and an heir of the Divine Inheritance that is heavenly. It is necessary to mark the transition of thought here; it is a summation of all the past; it is Creation and Fall, sin and shame, the Desert and Captivity, the Restoration and the Crucifixion of Christ, the reception of the Gospel and the Spirit of Christ, the Spirit denied, despised and cast out from the society of men, and the work of the Spirit in the Word of God, treated as if it were both common and unclean, and not worthy of the consideration of the intellectual gods, who have become the possessors of the earth with all its riches. Here it will be perceived that this transition from man to the son in the family is full of significance, because the stage of development means new forms, new life, new surroundings, a new environment, education, comparison, true relations and conditions. This is the beginning of the life social; thus it is generalised conceptions; the carrying up into higher realms thoughts of all particular forms as

they have been analysed ; and, all individuals as conceived by synthesis. Individuals are now compared with individuals, and induction has become possible as well as analysis. Man has taken the first step toward a final universal deduction. He has received power to become a son of God ; he finds himself in the family circle, and, what he is privileged to do is not to teach father and mother, elder brothers and sisters, but to learn to be a child ; to revere father and love mother ; to learn the ways of the many brothers and sisters, and to reciprocate their care and affection. The family here, it will be observed, is an ideal condition ; it comes in between that isolation of the individual, that is sterile and negative, and the society into which the child will one day pass. The family circle is a very sweet, sacred, blessed, place ; it is the germ of Heaven, the Eden in the earthly desert. It is here, if anywhere, that the light of love, in truth and grace, is radiant. The truly Christian home is the blessed nucleus of the Life Divine. Let men rest assured of this, when the home is desecrated, love debased, reverence forgotten, and the members of the family circle are all selfishly seeking their own goods, their own pleasures, then disorder and disorganisation are at work, and the end will be earthly dissolution, if not results far more serious for the common-weal. History is full of this teaching ; and newspaper editors do not fail to impress upon men from time to time what awful results flow from debased homes, unkind selfish fathers, careless, heartless, pleasure-loving mothers ; and how in the nature of things it is impossible that society can be healthy, happy, content or safe under such conditions.

Man is the organic standard ; the family is an organised body ; the man is the unit life, as represented by the father ; the mother is the mother of grace and of the living. Without the father, no generation, no true development ; without the mother, no true home ; both are required ; this is the root of development. This is the ideal in the physical kingdom of Force and Life ; in the mental kingdom of Spirit and Mind ; in the Moral kingdom of Intellect and Morals ; and in the heavenly Kingdom of Grace and Sacrifice. The family responds to the laws of Force and Life, as explained, in varied forms of development. The family is a visible unity in its diversity ; it can be analysed

into its related parts ; it can be studied in the light of truth, as orderly or disorderly, and the spirit that reigns in, and permeates the whole, if that of love, can be seen. The family is in its history a biology ; it is a living growth ; it can be anatomised, and its separate organs recognised ; it can be studied morphologically and then the study is that of likenesses and differences in forms ; the physiology of the family would mean the way in which the family lived, so that all the organs, with their functions, all co-operated for the common good ; and thus the family life could be seen to be blessed just because it lived in all its organs in harmony with the laws of life, the Life that is from Jesus Christ, the life of the family and of society.

But, it will be observed, that all this is following the laws of the simple order of development ; it is what is natural and right ; it is what men expect ; and if they do not find these gifts and graces in the family circle they know that there is something seriously wrong ; and the voice of Nature protests against what is unseemly. What arises here is that the family is conceived as society in the germ, and as the state in miniature ; it is out of the family that these arise, therefore the problems of society and state have their origin in the family circle. The family is subject to physical forms ; it has inherent in it, all that is involved in Force and Life ; they are a portion of what the family is known to be as a corporate body. The family is also a psychical body and organism ; and, it is this thought that is involved in the statement that what the family is in its physical surroundings, in its environment, that it will likely be psychically. The importance of this conception is now generally understood ; it is the great argument used in connection with the education of the young. They are expected to attend their own denomination schools so that they may not be tainted with the schismatic and heretical ideas of other schools of thought and of other religious forms of thought. The argument it will be seen is important ; the family if it is to remain one, and of one mind, will require to take precautions against admitting the virus of disease, or the schism of doubt and denial, into the sacred organisation. What this amounts to is, that given a certain form of family life, psychical in its stage of development, it will be conserved in families through their many

generations; but, if there comes the stage of intellectual development; or influences from external sources; then there is danger that the new wine of thought will cause fermentation; the old bottles with their forms will be broken up; and, unless there is care the danger is that what is good will be lost and what is evil will be preserved. The psychical ideal in connection with the family is that it will respond to, and correspond with, its environment; there will be family development; the Tartar will remain a Tartar; the Hindoo a Hindoo; the merely intellectual man a rationalist; and an ethical worldly man a man of the world. What men require, therefore, for development is the breath of the free Spirit of God; but, as this is something new in a family circle, this child may be treated, as was Joseph by his brethren; they will hate him because he has the audacity, the impertinence, to suggest to them that he has been privileged to dream dreams and see new visions of truth.

What requires to be noticed here is that this development in the family must of necessity produce new conceptions, new names, and new modes of thought. The order well known in families is that the father is conceived as the provider for the family; the mother is seen to be the keeper of the home and the one who has special charge therein, so that what is provided by the father may not be wasted but used, and exchanged in many ways for the common family good. It is the careful mother that distributes to each child its portion and thus there is consumption by all of what the father is able to provide. All this is very simple, it is the common order of things in families; and anything different would be conceived as abnormal. As a psychical truth, therefore, families are, as men express the thought, educated in this way by intuition, by the voice of Nature. When the father does not provide for his children; or the mother does not nourish, protect, and love her little ones, then it is said of them, that they are worse than the savage heathen; and, that the lower creatures, in their care for their young, teach them valuable lessons if they were not so degraded as to be unable to see, think over, and compare the actions of the lower creatures with their own unnatural actions, or negligence.

Turning the thoughts in the direction of Life, it is easily

seen that the family responds to this realm. What has been assumed as related to providing supplies, exchanging and using wisely and well what is provided, and the distributing and consuming of food, is the common psychical order of Nature, it is the normal; it is what everyone expects. It is just as natural as smelling, tasting, seeing, hearing, loving and serving in love; and it is not a waste of time to reason about such matters, because they are simple and what every one knows. What the thinker will note here is that he must not follow the thoughtless crowd and take for granted that what everyone knows is not worthy of study; for him all such matters are important links in the order of development; and all these things, and thoughts, must, as scientific truth be set in classified order. The family life is that of a unity in diversity; it is a biology far from simple; it is ever the new story of Adam, Eve, Cain, Abel and Seth; they are the germ seeds; and all the families on the face of the earth are their generations. What was in Adam's family is potential in every family circle; and what must be included in this biology, is the mystery of all mysteries; it is that God, the Father, Christ, the Son of the Father, and the Holy Spirit, are all involved in what may seem to some so commonplace, and of little importance. The anatomy of the family is deeply interesting in this sense, it deals with the wonderful organisms known as individual, as persons in the family circle. This is not a fanciful analysis; it is a truth dealing with facts, because father, mother, and every brother and sister, are wonderful standard organs of humanity; and yet they are varied, they differ in many ways; and even twins, like Esau and Jacob, may be in some ways very unlike, whilst in the fundamental facts of nature, they are inherently like each other in their constitution. There is nothing wrong in varieties and differences; this is the mystery of Divine Wisdom; the serious matter is when sin intervenes, mars and destroys what is divine. What the science of morphology suggests is that the unity that underlies all forms of life, in all their diversities, is quite compatible with forms that can be compared with one another; that is to say, the scientific thinker will not be limited by mere forms, by individuals, or by particulars; all these will be treated under general conceptions, or laws, and, in this way, morphology will lead

the way by very careful inductive methods of study, and to deductive results that will be universal in their order and laws. What the science of physiology teaches is, that providing, exchanging, distributing and consuming, all tend to the building up of a divine temple in the family circle; that the worshippers therein would do well to open the eyes of their understanding when they enter this sacred place, because any day, at any time, they cannot tell when there may enter the family circle angels from Heaven. Mother may be a Hannah or a Mary; and, in some sense or other, not definable, the Lord Jesus Christ may be in that dreamy boy who sees into the heavens, hears the songs of the angels, and talks as friend with friend with the Lord of Glory. Men are earthly indeed when they despise these little ones. May the good Lord bless and keep them; increase their number a millionfold; then men may expect that the Kingdom of Heaven will be very near, even at the door; these little ones will be the first to enter in and they will receive a joyous and glad welcome home to the family circle in the Heavens. This is the meaning of the physiology of divine love in the family circle; it is atmosphere and environment; it is what transfigures the earthly family, breaks down all limitations that are psychical, and the issue is the light and life eternal and the vision of the face of God as seen in Jesus Christ, the Lord of Glory.

There is another aspect to the story of the family circle that requires a moment's consideration in the light of the home as temple, as family altar, as the consecrated life of toil, of the sacred duties of the home, of school and teaching, and of general development in life. The thought is that all these are important in their place and time; but the moral order of the family is of still greater importance, because without moral law as the divine order in the family what is so full of blessing and goodness may at any moment be blighted by sin and be changed into the condition of cursing and of evil deeds. The father is not merely the provider for the family, he is the source of law and authority. In the family circle his power is not limited by wife or children; in a true and real sense he ought to be to them as the image of God; a divine prophet to teach; a priest to plead for them at the Divine Mercy seat; a lawgiver and king to rule over the family circle in the faith and fear of God.

This is a high ideal ; this is why the father is to be feared, revered, honoured and loved ; and, as conjoined with him in this power and authority and clothed with garments of grace and loving devoted service, the mother is to be equally loved, honoured and obeyed. The children are subjects as related to order and law ; about this matter there is no room for difference of opinion in the realm of the ideal ; but, the family circle is not so much a realm of morals, as a home of love and a temple where gracious self-sacrificing love reigns. What men require to consider here is not the frailties of fathers and mothers ; the imperfect reverence, affection, obedience and love of children ; it is that here is the ideal Kingdom of Heaven come down to earth, and fathers, mothers, and children are all invited to enter in and enjoy the feast of heavenly love provided for them. This also is a true biology, it is the life of the Kingdom of Heaven ; an anatomy that can be analysed and synthesised ; a morphology that takes up all diverse forms of life in the universe ; and the issue is health of body, saneness in mind, purity of soul, and the heavenly life of pleasure and delightful joy. All these things mean what is expressed in ideal words and thoughts by John, the disciple of love, as light, life, truth, grace and love ; and it is living in love because love is heaven.

The story of the family is the parable of the Kingdom of Heaven ; it is myth and mystery ; it is the ideal after which all men have aspired ; it has been in the Heavens and upon the Earth ; it is where Christ has been ; it is Christ, by His Spirit, in fathers, mothers, and children, that is the true explanation of what seems so commonplace to many ; and yet it is the mystery of God as love in this world. What is permissible here, as analogy, as myth, or as parable, is that the imagination be allowed to take its wings, flee to the uttermost part of the heavens, and bring back a faithful report of what men have thought and said to one another about this subject. They have said that there is One Father in Heaven, the Creator, Lord, and Lawgiver, over all His Creatures. They have in some mysterious manner taken hold of the truth that there must be the Divine Son of the Father, the Ideal of all ideals ; the Conqueror of evil and the Saviour of mankind. They have, as in forms of pantheistic thought, imagined that the Divine Spirit is the very Spirit of Nature. What is still more strange they have conceived that the earth, nature, the great universe,

is the Divine Mother of all that has lived ; and such conceptions as these are the common conceptions in myth and story in East and West, in ancient and modern times. What is remarkable and worthy of study is that men have cherished in many nations, through long periods of history, the thought that the heavenly Father saved His family from destruction ; and, that these children were eight in number ; a father and mother and six children. What this means, being translated into the language of myths, or of the heavenly Kingdom, is, that there are two pre-existent children : Grace and Sacrifice, and that it is from them, by earthly generations, that the physical, psychical and moral children are descended. It is true that Grace and Sacrifice are here conceived as pre-existent before the earthly children ; but this is quite true as matter of fact, Grace and Sacrifice are the Divine ; it is from them that the generations come ; it is back to them that the generations go ; Noah and his wife are the true types of this ideal conception.

What arises here in the light of these thoughts is that the thinker must not go stumbling forward in the dark out of the family circle into a chaotic society which apparently exists without any definite order. What has to be remembered, and carried forward, in thought is that the family, in its order, life and government, is germinal ; it is the natural Genesis, which contains the germs of that which will be developed. What has been gained thus far may be very little for society or state ; but, it really means that the Lord of Genesis has once more visited Cana of Galilee and turned the water of earth into the wine of Heaven ; this is His first miracle of Grace, and it is very wonderful. But it means more than miracle ; it really seems to mean that the Son has come into the family circle who is able to tell men good news about the Father, His Home, His Love, His Gifts, His Blessings, His good wishes for the welfare of His children on the earth ; those who have been so earthly in their conceptions in the past. The wonder and amazement of men at the Grace and Love of God in Christ should not be less, but more ; it is for them to gather round the Lord's feet and be prepared to drink in the thoughts about the Father which He has brought to men. What seems plain enough here is, that men ought to be prepared to receive the thought that God is the Creator-Father, the

Source of all blessings. That He has in His Power and Wisdom given to men life with all its blessings ; and that He has bestowed upon them as intellectual moral creatures the lordship and dominion over the Earth. What this means is that the Sole and only Over Lord, the Owner of the Heavens and Earth, is God the Father ; and, that it is as the children of His family He gives them, in trust, all the treasures they possess and enjoy. These truths cannot be changed ; revolution, disobedience, sin by the creatures, can never alter them. The facts of disobedience, sin, the Fall, are plain enough ; Science is day by day making this truth more plain ; soon, men found denying this truth will be conceived as morally insane, it may be wilfully so, because they will not believe or study the evidence available in the light of order and law. It is for this very reason that the Lord Christ, as Grace, the Firstborn, is, so to speak, born again as man. He came to His Own Home of Grace ; the family knew Him not, they cast Him out and put Him to death. He lives, the Firstborn from the dead, the Living One, able to give power to men to become the sons of God. This is the reason why the Lord Jesus Christ is crowned with grace, glory and honour. He tasted the bitter cup of death and neutralised its poison, so that His brethren might live. He reigns in power and great glory, upon His Throne in the Heavens ; and it is the Man Jesus Christ that is thus exalted over all His brethren, to be their Prophet, High Priest and King ; to overthrow their enemies, to cast out sin, to destroy the works of the devil, and thus save, redeem and restore His brethren to the Father's Home and Love. It is with such thoughts as these, and many similar, that need not be enumerated, that the thinker will step forward into the chaos of society ; it is into the darkness, but these rays of light will tend to lighten up the pathway.

Society may here be conceived as a family developed into many families ; into clans, tribes, nations, or the whole of mankind. What is new here is not anything that is fundamental ; there is not anything in Society that is not in the family and in man. The family is an aggregate of men in an organised condition ; and Society is a still wider and more complex organism as arising out of the man and family. The man is a fallen man ; the family is the place

where he can be saved ; it is in, and by, Society, that there is redemption from the powers of evil ; and, it is through the State that there is to be restoration. But the way of Salvation is not by man, family, society, or State, it is by the Lord Jesus Christ, the Son of God, the Saviour ; by His Kingdom of Grace as revealed to men, by Altar and Ark, by Name and Faith, by redemption and education, by law and promises, by inheritance, King and Kingdom. Society responds to the inorganic realm of power ; it is what men see it is, and what men who judge from appearances, suppose it to be. Society can be analysed into its related ultimate divisions in many ways ; here the line of thought will not be trades or professions, servants or masters, kings or slaves, officials or the public, but into that more simple elementary division as relates to family life ; and, as represented by the conceptions of social economists at the present time. There is a reason for this order ; it is what is given to men, in large measure, as the scientific basis of society, by those who have given this matter their careful study. Society, as thus represented, is composed of those who are the producers of goods ; those who are exchangers ; those who are distributors ; and all these operate and co-operate, for the purpose of supplying the commodities of life required for consumption by all the people in Society, or the commonwealth. The vision is a natural one, and it is not difficult to perceive that these are not new conceptions ; they are fundamental in man and in the family. Having thus analysed Society, the next step is to apply to it light, the prism and spectrum analysis ; and what at once strikes the thinker as strange is that he finds no pure light of truth, no standard prism ; and there is no spectrum of truth in perfect order revealing to men the divine order that exists in rays and rates of motion. Where is the spectrum analysis of Society to be found, is the urgent question of the social reformer ? Social economists will reply, " We have no knowledge of any spectrum, or of any light of truth, that exists upon this subject ; we are in this unhappy condition, that we are walking in the midst of the chaotic refracted rays of truth, and thus we are unable to discover this divine ideal that is said to exist." Is this something like the true position ? Can it be true that they have not seen the light ; do not understand the laws of refraction ; are not pure

and suitable prisms; thus they are unfit to analyse the light of social economic truth into its refracted rays; and, what would follow, unable to find any prism that will re-refract these truths back again into the pure light of truth? The parable of light, the prism and the spectrum, as applied to Society and 'social economy, is a searching one; it raises questions which men have not conceived, studied or understood; it is rebuke and warning to men, telling them to be very careful how they think and act, because, they are here taught not merely that they have to do with light of truth and earthly things; they have to bring the heavens down to the earth and raise the earth up into harmony with the heavens, by discovering the laws of spectrum analysis, and in what way the heavens, to their utmost ken, respond to, and correspond with, all that is in the earth. If this conception of Society and economic Science does not stagger the social economist, then what will he think and say when he is invited to enter the heavenly places where the electric and magnetic forces dwell, permeate and control all motions in Society, visible and invisible, in thoughts, and in the relations of thoughts? Where is the Social economist that is able to explain the harmonious correlations of all the forces that exist and are in operation in Society and can trace them all back to their centre of conservation, their unity in that Divine Power that no magnet on earth can deflect from its purpose? These are thoughts, as forms, with which physicists are becoming familiar; here they break out upon men, as if angry with them, because of their folly and self-conceit; yet pitying them because they are so ignorant, so wilful, so blind, so perverted from truth and righteousness, that they do not see truth when their eyes are open, and do not know what is right even when the way is open and straight before them. This then is the judgment upon the Intellect, as the power above all powers trusted by men and used by them in Society for the common good. The Intellect by reason has failed even in physical natural things, thoughts and relations. The infatuation of men all down the ages has been to think that things beautiful to the eye, pleasant to the taste, useful for comfort or for power to make men as gods, were things that abide; and yet the evidence has been superabundant, that every age has brought changes

What reigned in beauty has been humbled in the dust ; what was pleasant has become painful ; what promised comfort and peace has brought pain and strife ; and even great families, dukedoms, kingdoms and empires have passed away ; and they lie buried in the dust of the earth. As with things, so with thoughts as compared with things ; it is not necessary to show that if the visible was thus changeable, the psychical must respond to and compare with the physical. Not only do the heavens and earth of men pass away, but what is conceived as their individuality is in the same sense conceived to be transient and functional. This is the vision cherished by some witty Frenchmen ; and it has been taken up with avidity by their friends and admirers in other lands. All is vanity say these wise teachers ; there is no heavens and no earth ; no mankind and no man ; there is not even wind to move the vane and there is no vane to be moved. Delightful vision of earthly wisdom ; there is no thing that has existence ; there is no substance whatever to be found anywhere ; therefore there is no annihilation, no life and no death ; there is only motion or function, or something intangible, invisible, unknowable. Is it not very wonderful that men are actually found living in a living universe, full of the most subtle, wise, divine conceptions, and yet they say there is no Wisdom made manifest before the eyes of men ; and no design, purpose, or plan in the universe, that such wise men as they are can understand. By earthly wisdom, it is very plain, earthly men cannot find God ; what is worse, they would not hear or know God, if He spake to them ; and, if the record of history is true and reliable, such men in their arrogance, self-conceit and sinfulness, would, without serious consideration, sentence God to the cursed death of the Cross, because, well just because, His thoughts are not their thoughts and His ways their ways. Is not this very severe upon these electric lights of earth that glorify themselves calling upon the whole earth to worship them as gods ? Why should men be spared who are so merciless and spare no one ? There they stand in a world of darkness, repellant and destructive, pouring out upon men their fierce, hateful, baneful, bitter evil thoughts ; and, when the rod is applied to their backs they shriek with pain and call earth and heaven to witness that they are the martyrs of Science, who are being sacrificed when they

are giving to mankind the light of earth, sensuous pleasures, and true wisdom. They claim that they are the friends and protectors of Science ; but Science turns upon them with one fierce glance of anger, and calls them madmen ; adding, pay no attention to their ravings. Science is sanity, perfect reasonableness. Science is humble enough to confess ignorance ; to seek after an ideal ; and that ideal is summed up in this thought, that man is not mere motion, or even electric light ; but the image of God in power, life, spiritual perception, and conception, in truth, righteousness, Wisdom and Love. What is required of man is that he attain to the Divine image in wisdom and knowledge ; and, that in wisdom, knowledge, righteousness and truth, men live together in Society in the spirit of reverence, love, obedience and conformity to law, to all law, for this is the Will of God for mankind.

Turning to the thought of Society as a moral organisation, a living body in which moral law ought to reign ; where righteousness would be the streets of the City, and truth the fruits that grow upon the trees on every side. The confession has to be made frankly without any reserve, that men do not dwell in such a city ; that their streets are crooked and narrow ; and that there is no room for trees where good fruits could grow. Men look in vain for the river of life ; it has become a filthy canal full of traffic and poisoned by impurities, stagnant and repugnant to taste, smell and sight. Society, that is Society in Rome, Paris, London, New York, Pekin or Calcutta, may vary in appearance, as East differs from West, or Celt from Saxon, but the underlying conditions are similar, there are rich and poor, kings and common people, lords and labourers, palaces and hovels, public buildings and public houses, clubs of splendour and dens of infamy, homes with abundance, hospitals for the sick, and men dying with disease ; policemen to protect property, and thieves who steal ; angels of mercy and murderers of bodies and souls ; it is Babylon in its glory and shame ; it is what men have made manifest in history ; it is what they condemn and detest ; and it is what they cannot remedy. What Science suggests is, that all these conditions are capable of being analysed ; that it is the duty of social reformers to analyse them ; and that there can be little improvement until the analysis is actually accom-

plished. The social reformer is here called upon to follow in the footsteps of the physical scientific enquirer; he must realise that he is only beginning his great work of analysis and synthesis, of induction and deduction. The problem is likely to be many times more complex than that of chemistry; but the way of Science is the right way and by it alone can permanent results be obtained. What reformers may not be prepared to receive as a truth to be carefully studied is, that moral conditions are not merely the things in Society as they appear to men; they are also carefully defined thoughts as to their constitution, their ultimate conceptions; and, they are to be studied in the light of divine truth. Reformers must think upon themselves as prisms, they must see that their condition is that of purity in form, thought and purpose; and, in this spirit set to work to produce the moral spectrum in all its divine order and beauty. Is this asking too much from social reformers? Is not this contrary to the rules of social economists? Who ever heard of reformers and politicians conceiving the thought that they are so ignorant as not to be able, without any difficulty, to put Society and the State in good working order, if only they were called upon to undertake this work? This conception of a moral Society, as thus related to the State, as a divine order, and as universal, is somewhat startling to contemplate; it is so very different from present day ethical conceptions as taught by ethical evolutionists, that unless they are humble enough to go to school again, and sit at the feet of physical scientific teachers, they will remain ignorant of the true basis of their special study. What may be observed here is, that there is a tendency to revert to the more sane and noble conceptions of moral philosophy, and to depreciate ethics as earthly, base, and, in a sense, devilish; because, it is seen that ethical professors set up their own standards of thought, are in fact, ethical schismatics in the world, who assert, from experience and empiric knowledge, what is not in harmony with pure Science. This is where the argument ends; these teachers are found guilty of self-assertion, arrogance and impiety; of fatal ignorance; because they make manifest to the world that they are in spirit depolarised, and in mind dia-magnetic and filled with darkness. The light that is in them has been changed into darkness; the

correlated forces in them have no harmony or unity ; they know nothing of the mystery of the conservation of energy ; and, in plain language, they are living in an age and under conditions where the electro-magnetic forces are not known.

Society as related to the State, that is as moral, has to be tested by the laws of Life. The meaning here is that Society, as intellectual, is a great objective machine that men are called upon to study, in its forms, in its pieces, in the relations of the pieces to each other, and to the whole machine ; and to that energy, force, electro-magnetism which keeps the machine in motion. Society as living and moral is a different conception ; the thinker has now to assume that Life exists, as moral, in Society ; that Life is a true cause, without which there could not exist any moral life or moral body. This, it will be observed is an assumption of far-reaching significance, what it actually means is that moral life is the Christ Life ; in Him there existed Life, and His Life is the light and life of men. Of course, the Life here means not the original moral life as in Adam, although this is true ; but the Life of Grace as developing to the moral stage in which men live, move and have their being. The thinker must never forget that the atmosphere he is breathing, and the environment by which he is surrounded, is that of the realm of Grace ; if he fails to keep this thought constantly in view then the danger is that of death by the impure atmosphere. Society, as moral, is a biology ; it is visible ; it has a history and men are beginning to understand how valuable this study is, and what benefits have resulted from this special branch of study by the scientific method. Great care is required in this important work ; and it is well to remember that it is the development of moral men, moral families, and moral societies, that are receiving careful attention. In relation to this matter, the history of moral biology in the world is a serious and sad study ; the record is very grave, it speaks of a society so depraved that it did evil, evil only, and evil continually ; that this evil generation had to be swept off the face of the earth ; and the earth washed to make it a place fit for men to live in. It tells of a Sodom so corrupt, that angels could not pass through its streets safely, and the result was fire from Heaven ; the opening of the mouth of hell, and the destruction of evil-doers. With

the story of Belshazzar's feast, its debauchery, irreverence and sacrilege men are familiar; it means that when men behave in such a manner, they have brought their doom upon themselves; the handwriting is on the wall, and they are judged and condemned. It is hardly necessary to refer to Nero and Rome, to succeeding Emperors, and even to Popes of the Church of Christ. Such thoughts as these are engraven into history; and to-day when special forms of wickedness are revealed, editors of newspapers raise their voices in warning against the folly of men and women who seem to glory in their shame, and who make vulgar, fashionable Society stink in the nostrils of moral religious men and women. The anatomy of Society as related to the moral condition of men and women requires little explanation: The anatomists are everywhere exposing to view diseased organs of Society, in hungry, wasting children; in weary over-tasked mothers; in sweated workers; in the helpless, hopeless poor; in diseased bodies; insane minds; impure souls; gluttonous, greedy millionaires; cruel tyrannous masters; heartless capital and lazy labour. This anatomy of the moral state of Society is said to be execrable, even horrible, and the anatomists are praised or blamed for their labours. It would be much more pleasant if there were no sores to be uncovered; no broken bones; no palsied forms; no fever stricken creatures; no hectic flush of deadly consumption; and no open cancerous sores that will not heal. It is not right to blame the anatomists; their work is painful and unpleasant and they deserve thanks for their labours. Would it be an advantage if they did not so persistently dwell upon the diseases they find everywhere, explaining the descending stages from congestion, perverted functions to microbes and death? Anatomists ought not to become pessimistic pathologists; for it is not the truth that the whole social body is corrupt and ready to die; there are healthy normal organs carrying on their functions, and they also are worthy of study. Society, as related to morals, is in a state of feverish anxiety; there is a danger that the balance of sanity be lost, and that men and women in their abnormal conditions will be ready to lose faith, hope and patience. What they ought to remember is that disease has not conquered health; that life has not been swallowed up by death; and that there is a moral *vis medicatrix* in

humanity for the healing of evil sores. There is room for optimism as well as for pessimism ; and, if men and women only knew the facts there is as strong a tide of vital power in the social body, and of nerve power in the soul of Society, as at any previous point in history. This outcry against disease, physical and moral, really means that the social life is more vigorous than in the past ; it is better to have power to feel pain and cry out for healing, than to be in a condition of paralysis or stupefaction under deadly narcotics. What moral morphology teaches is that the anatomist, with his individualism, should not be permitted to occupy the platform too long at one time ; let him give place to the wiser, the more experienced morphologist, then wider conceptions will be studied ; the relations of organs to organs will be compared, and in this way there will be a more valuable diagnosis of disease, and a truer conception of Society as a whole. What scientific students ought to strive to keep in view is that their true work is not the study of pathology, disease, pain, degradation and death ; it is to discover order and law ; forms of life ; living organs ; the many forms of the many organs produced by life ; their relations to each other ; the laws by which they are governed, and what they are in the state of health. These analogies are all useful ; they convey in concrete forms what would otherwise become abstract studies ; in fact, they are divine parables ; and it is as parables they are to be understood. The physiology of Society, as related to morals, deals with moral functions ; and it is not out of place here to sit at the feet of moral philosophers when they teach that the moral life means courage, virility, vitality, and kindness, that is realising the oneness of all moral creatures as the same in kind ; temperance, that is the spirit being temperate in desire and in affection ; justice, that is being equitable in all moral actions ; truth-loving, that is desirous of obtaining all forms of true knowledge ; purity of soul, that is not double minded, but sincere and transparent as the heavens. Not altruistic, but gracious, pitiful, merciful, forgiving and loving ; and above all self-denying and self-sacrificing, so that others may receive and enjoy the living waters that flow from the Temple of God. All these gifts and graces, as moral virtues, find their places within the Society animated by the moral life of Grace ; they

unite and form the River of Life, and men do not require to be taught that this river is that of Love Divine. What social reformers seem to overlook, very largely, in their labours, is that this River of Life is actually flowing among men; that many men are consciously drinking and living upon its sweet waters; that many men feel semi-consciously that it is the chief means of blessing for mankind; whilst unconsciously many, very many, are drinking deeply from the Sacred Stream, though they know not from whence it flows, or whither it goes; they drink and live, and the blessed sun shines with its radiant glory upon the evil and the good; upon the unjust and upon the just. The River of Divine Love is full of Grace and Blessing for Society; wherever it flows there is life; and if men will not drink, in their folly, pride and self-sufficiency, then the doom of Heaven is upon them, they cannot escape death.

Passing to the consideration of the State, as the natural moral development of Society, it must follow that here humanity becomes very complex. Men study the heavens and all they contain; the earth with all its treasures and forces; Life with its mysteries; Spirit with its perceptive visions; Mind with its conceptive forms of thoughts; and the Intellect, with all its powers to relate and correlate; all are inherent in the moral kingdom. The Seed has its history in the tree and the tree is laden with fruit. Here is found that wonderful tree of life seen in the heart of the Garden of Eden; and of this tree men may eat, live and never die. It is strange that the serpent and the tree of good and evil should have so fascinated men in all ages. The wily, deceitful, lying tongue, and the beautiful fruit, apparently so good, so desirable, has charmed men; they have listened, been beguiled, deceived, and having eaten of the fruit of the fateful tree; they have had their eyes opened indeed, but to earthly things, to nakedness, guilt and shame. What has to be remembered here is that the forms used as related to Society are suitable in their place, but not sufficient to cover all that is involved in the moral kingdom. Society means development as unconscious, semi-conscious and conscious as intellectual; it is things; thoughts as compared with things; and the relations, simple and complex, which thoughts and things bear to each other. Society may be more psychical than moral in its method of development;

in other words, men in Society live more by rules than by laws ; more by customs and habits than by rational thought. The whole order of development that has culminated in the well defined conceptions of Production, Exchange, Distribution, Consumption, Finance, etc., etc., are all growths that have their roots in the past. The phase of development becoming conscious to thinkers is that of scientific enquiry ; they want to know not only the facts, but how these have arisen, and in what way they are going to be used rationally. To alter the figure of thought, in the moral kingdom of the State, men are awake ; they are consciously entering into the possession of their inheritance ; they are calling steward and servants to give a true and faithful account of their trust and their services. The moral men are going to deal with moral responsible persons ; and they have no choice, it is for them the day of their Lord's returning ; or to evil-doers the day of judgment. What men have discovered is that the Intellect is a most valuable servant ; but a faithless, domineering, unscrupulous person to be left in charge with sole responsibility. He puts on the clothes of an emperor and goes forth to war as if he had a perfect right to do so. He crowns himself king ; rules with the air of a grand monarch, supports his position with sycophants, rude soldiers and base people. If the times are not favourable for despotism and autocracy, then the cunning fellow gets wealth and power, becomes a thorough going republican, praises the people, fixes upon them like a leech, draws the life blood out of their veins, and has a thorough good time of it by corruption, bribery and graft. He is one who has played many parts in his time ; thus men can easily understand that, when the voice of democracy is heard in the land, and there are charges flying about, true or false, about corruption in councils, bribery among the guardians of the poor, or the cry that the Have-nots, should take all that the Haves possess ; they may rest assured that however much the voices may differ, it is the same old follower of the serpent that is at the root of all the mischief that is brewing. In plain terms what men find in history is that the story is one about emperors and empires, glory, war, pestilence and death ; kings and kingdoms, jealousies and rivalries, hatred and wars innumerable ; glory to kings and conquerors, and misery to the people over whom they

have reigned. What republicanism has accomplished is not pleasant reading; it points not merely to the same aspirations after wealth, power and glory; it indicates also social corruption in many forms. As for democracy, and Socialism in its many forms, if men suppose that these, as systems of thought, or of government, are going to be an improvement upon the past, then all that can be said is that the old serpent that beguiled Eve in Eden is as busy as ever, and he finds the children of men even more simple and gullible than their first parents. The whole thing is absurd; the devil with his white-wash brush is going to make men white and clean by washing them with lime and whiting; they are to become true, honest, faithful and kind, by eating an apple, by telling lies, by passing regulations and bills; by telling men that because they say they are good, therefore they are good; the Parliament says so, and the King has signed the Bill. The devil's game has been skilfully played by able men all through the ages; it is startling to think that in this scientific twentieth century, he is still the arbiter and lord over all parties, ruling over them all and trying to please them all. Who would suppose that grave and reverent fathers, heads of parties in the State, rulers in Churches, chairmen of societies of all kinds, out and out radicals, socialists and anarchists, are all serving the devil, as demonstrated by the very fact that they are party men animated by the party spirit, seeking the glory of party or person; forgetting the glory of God, and that the true way of bringing blessing to men is by teaching them to love and help one another.

The conception that lies at the root of the moral realm, in man, the family, Society and the State is, that every man is a person, with rights and moral responsibilities which cannot, with impunity, be taken away from the individual and laid upon persons, institutions, societies or organizations. Man is not meant to be a creature in the image of the devil or of the lower creatures; his standard is the image of God; to this he must aspire, and to this he is required to conform. To fail here is fatal, it is to lose the divine image, and to have no standard; it is to conform to the devil's ideas, and to be ruled by the thoughts of fallen men. This problem may be worked out in this way: Man is placed in a universe where order is discernable, and where law reigns; he finds

himself in the plane of two kingdoms, one objective, the other subjective, and he is told to rise up, possess and have dominion over these, by building up, discovering, finding out, the order and the laws that are operative in the physical kingdom. He stands at the centre of the subjective kingdom, as in a garden of Eden; what he has to do is to keep the earth beneath his feet, **and at** the same time find his way to the Pole-star, and to the Heaven of heavens. The problem is difficult, about that there is no mistake; but it is not an impossible one; and, seeing that order and law are operative in these two kingdoms, the means have been provided by which the problem may be solved. Man may use the forms of mathematics, or of a city foursquare, but what the problem really means is that he must retain the divine image and follow the divine order. The conception is that the objective kingdom is foursquare; it is the universe; the man also is foursquare because he too is a universe in harmony with all that is universal. There is this thought to be added, the man lives within the citadel of his own being; he becomes semi-conscious and conscious; therefore, he is all this greater than the physical universe. The universe is physical, he is physical and psychical; the great universe is a thing, and things; he is thought and thoughts, a god to know life and blessing, or to know good and evil. But this is not all; when the god looks round the citadel in which he lives he finds that he has two heavenly servants waiting to obey his commands, a cherub and a seraph; the one able to fly to the uttermost parts of the universe to gain knowledge; the other, the faithful obedient servant prepared to serve his master in his new home. It is these two angel servants who awaken their lord to consciousness; and their mission is that of being his guides and helpers in that new, marvellous, empiric work of enquiring into the divine thoughts, words, and works. The foursquare City of God may be conceived as physical, psychical, moral and spiritual; and this is a great truth; but here the conception is that man, as individual, rises up, as commanded by the Supreme Lord, to take possession of his inheritance, to claim his right to reign, and to have dominion. With his angel friends he sets to work to create an ideal kingdom of true thoughts and true relations that will harmonise with the other two already possessed. The fourth square,

that covers all squares and includes them all, is that Scientific Kingdom that is transcendent, in its glory ; it is like the first in its universality ; it is different in this, that it is man as conscious, and as spiritual, as grace becoming radiant with the glory of God.

This is the ideal ; this is the man with the halo of glory round his head, as he might have been. It is now necessary to leave Eden and its possibilities, to go forth once more into the desert places of the earth ; and to look down upon the nations and their histories. The moral man has been conceived as the Standard ; man as Standard remains alone ; thus it is only when the man is found in the family circle that he is conceived as moral, that is having relations with God and men. This does not mean that man exists as non-moral ; but simply that moral conditions mean the relations of persons with persons, and the correlations that arise as related to things, thoughts and persons. The State as moral, is correlated with physical things through persons ; that is to say, things apart from persons, proprietors, have no moral significance. Things are the raw materials supplied by the Supreme Lord in His loving care for all His creatures ; treasures that cannot be valued are to be found in earth, sea and air ; but, until they have been taken possession of, produced by the labour of man, the assumption is that they are not personal property, they have not been claimed, they are not owned by any person. It is in this sense that States claim rights over continents and islands not inhabited ; from the time that the flag floats over the land, and it is named, as being possessed, it is owned and can be used by those who have taken possession. It is in this sense that the earth is divided into portions possessed by families, tribes and nations ; they claim what they possess and improve, and as a rule, among civilised peoples, the claim is recognised. As related to things, it is customary to recognise the possessions and wealth of individuals and families ; that is to say, what is equal to a moral analysis takes place ; to each man there is given the portion he produces or acquires ; to families and societies the same rule holds good ; they hold what they have acquired by industry, thrift and foresight. To every man according to his ability and perseverance there is reward ; when the two talents are used they become two talents more ; the man with five talents.

being faithful and industrious, to his property there is added other five talents. There is however another aspect to this question of industry, care and patient persevering labour ; there are men who will not labour, who enjoy life and prefer to remain unprofitable servants ; they hide what they have received in the earth, thus they are profitless to themselves and to others. These are familiar every day examples of what is meant by personal obligations, duties and responsibilities ; the idler will be called to account one day, and then there will be taken from him all that trust confided to his care. What moral Science suggests here as related to things is, that individuals get their opportunities, their gifts, their valuable trusts, and, it is as individuals they are held responsible ; this is the judgment of moral analysis, and the rule is that men receive this principle and act upon it. What analysis suggests is that individualism has to be recognised not merely as a stage in development, but as a permanent condition ; in other words the individual must not be lost in the family, Society or State ; he is required to become a true microcosm of what the moral kingdom represents ; therefore, to lose or destroy, or even weaken true individualism would be to take from the man what is essential for manhood. Spectrum analysis teaches the more general lessons which require to be studied by moral men ; they recognise that the light of truth exists ; that light is not earth born but comes to men from the sun and the heavens ; in fact that things are not what they appear to be, they can be refracted by passage through the prism of the intellect ; they can be analysed into very many rays of truth ; of thoughts not things ; they can be dissolved and set forth in divine order ; and they can be re-refracted and emerge in the form of synthesis as pure light of truth. What this appears to amount to is that things when seen in the light of spiritual truth become transfigured ; they come from Light, the Source of all blessing ; they take the most wonderful and beautiful forms when truly seen by true men ; they come from the Source of Truth as Light ; they return again by the same way, and thus men are labouring under delusions when they think that things can make them happy, rich, or healthy. This thought deserves careful study ; this is how men may discern that there is no such thing as

absolute wealth ; those who prize things are like unto Passion in the Pilgrim story ; even while they are grasping the things they prize, they are vanishing away, and the poor money-grub is seen in the rags of the beggar. The imagery here is that Light, Truth, is before all things and survives them. It is Light that is the effulgence of the Creator ; it is from the Light that created things arise ; things are materialised light ; but, where the mind or soul are chaotic, there occurs that confusion known as materialism. The students of physical science come short of their divine inheritance ; they would satisfy themselves, if they could, by dwelling in the darkness ; being perverted in spirit and dark in mind, they are unwilling, and thus unable, to advance and inherit the land of Light, Life and Blessing. The State as related to the family, or the family to the State, passes beyond that of Light, truth, spectrum analysis ; the unity and harmonies of the heavens and the earth ; the Light of Truth in its cycle returns to the Fountain of Truth. What moral purity and righteousness in State and family mean is, that man is required to live in the heavenly places of truth ; it is the electro-magnetic ideal, the altar, the heavens, the conservation and the correlations of all powers that must be regnant in man, family and State. What this points to is the divine unity of the mystics ; it is man as swallowed up in the divine, and yet the man remains individual and personal. When this stage of thought is reached the Intellect can do no more ; the Light Divine and the light eternal are seen to be one, therefore, the Intellect can soar no higher, reason no more ; the wings are folded, the face covered, and God is adored.

The State as related to family life, has to consider the family as under the laws of life and of development. The family is the product of life ; it is revealed by its biology, its history. The thought here is that family life is a matter of serious consideration for the State ; in fact, that the State must be held, in some measure, responsible for family life. It is useless for politicians to say we are overburdened with the cares of the State, legislation, local government, home and foreign affairs, armies and navies, police, justice and the punishment of crime ; therefore, we cannot deal with families or individuals ; with palaces or slums ; education or ignorance. We have to keep the ever grinding

machinery of the State in motion, how then can we be expected to attend to the petty things of family life, to the death rate of infants, the starving children, the aged poor, the sick, and those who have no homes and no friends? It would not be reasonable to suppose that departments of the State should deal with such matters directly; but it is not unreasonable for the State, by its ministers, to see that such powers are deputed to parish councils, guardians of the poor, and other organizations, which can, as responsible organizations, deal with them. This seems to be the reason why so many grievous complaints about misgovernment, and want of government, are clamant everywhere. Men, women, children, families, groups of families, fall into destitution, are cast into the streets, join the ranks of the unemployed, demand reforms, or revolutions, the downfall of Governments, the death of kings and rulers, and the up-rising of anarchism. The life of a State is not in its government and institutions only; these exist for a definite end; it is not the gorgeous state of the king, the pageant of Parliament, the ermine robed judges, or the police and prisons. These may all be signs of misgovernment, injustice and evil doing. What the State exists for as an end is that the people be instructed, encouraged, assisted; and that all from the highest to the lowest should be one commonwealth. It is very easy to bring indictments against Governments; this is nothing new; it is what men have been doing for many centuries; and, as yet, there is little sign of change; centralised Governments are wedded to bureaucratic methods; they will not, if they can, avoid it, give to communities the right and power to manage their own affairs. Perhaps, in this matter, in a measure they are justified; because as may be asserted with truth, men do not always prove themselves competent to manage their own affairs, or the business of the parish, county, or principality. What comes home here is that individuals and families suffer because they are themselves careless, improvident, or evil doers; but it is also true that the State has its responsibilities because these children are entrusted to the State as the treasures of the commonwealth. Imports and exports are valuable in their place, but they only represent things; it is the men, women and children that form the true wealth of the State; not on account of their

poverty or their wealth, but because they are permanent, spiritual treasures that cannot be compared with earthly things. This study of the biology of families as related to the State is a very great subject; it ought not to be a very difficult one; it is to be found in history, and all history is a commentary upon this subject. As related to the family and State, in the light of anatomy, what the students of the future will require to do is to analyse the whole structure of family, society and State; reduce them to their ultimate conceptions, as thoughts, as individuals, and as persons who have responsibilities and duties. Rights and privileges have their place; but the moral authority in man, family, Society and State, do not seem to lay so much stress upon these; the anti-moral spirit, which is selfish and evil, ceases not day and night to claim rights and boast of privileges; and it seems to be somewhere here about that the devil puts in his claims, as compared with duties and responsibilities. The use of anatomy is to analyse organs; to reduce them to bones, blood, nerves, and flesh; to further reduce them to cells that are living; and to cells that are healthy and cells that are diseased. This is what is required in Society and States; the work must be given to discover the exact moral conditions, or the imperfect, evil, immoral surroundings; and it must be remembered that, for example, cancer cells in the body politic in any family are a danger to the Commonwealth. What might be conceived as the moral morphology of families is the broader consideration of families with families; the families of the slums with the families of the wealthy in their grand houses; the families in crowded cities with families in the countries; the families of the masses with the families of the classes. It is not suggested that there should be communism or socialism; but simply that, as matter of fact, all men are the children of the heavenly Father, therefore, the poor should not be left to starve when the rich live sumptuously, and waste their lives in pleasure, being overburdened with plenty. The State might find honest labour for those who cannot find it; the aged poor might get the crumbs that fall from the rich man's table, and no one would grudge the innocent children sufficient food to nourish their bodies. The question here is not the ways and means by which the State can carry out such reforms, and

thus prove that rich and poor belong to one Commonwealth. The State is responsible for its own life under present conditions; but surely it is also, in some measure, responsible for the generations of life in its families; if this is not so, then what is the use of a State; and in what way can legislators, and executors of the law, justify their actions and prove themselves to be worthy of the trust given to them? What moral physiology suggests is that the supreme value to be treasured in the State is moral worth as moral health. What can be seen everywhere is that the State, as related to families, seems to take it for granted that families must look after their own interests, and cure their own diseases. As for legislators they have to deal with machinery that will not work; with organisations that are in a condition of morbid disease; the head is sick, the heart is faint, wounds, bruises, and putrifying sores are everywhere in families, societies, and the State; thus it is impossible to deal with small affairs when the great organs are being condemned everywhere as unfit for their work. What is being suggested here is that the moral life of the State is bad; organs are full of disease, cells are congested, poisoned or inflamed, and there are no statesman-physicians that can bring the families, and the body politic, back to health. This conception of the moral condition of families, and of the State, is not hopeful; the diagnosis is serious; thus no matter what students may wish to realise about healthy organs and their functions, they are likely to find themselves baffled in their efforts, because there is no common standard of thought upon which men can be brought to agree. What has to be remembered here is that the case is not hopeless; the vital power in the moral body is active; it can be said that processes of healing are going on; and it is worthy of notice that Science, by the way of physical organic life, is throwing new light upon this subject.

With the State as related to Society it can be seen that the order of study becomes more complex; and many more organs, and illustrations, are necessary to get a clear view of the whole subject. If the order of thought is changed, and men, women, children, families, many families, organs, many organs, the harmony of the operations of all the organs and their synthetic unity into one body, are all considered; then what would follow is that Society could be conceived

as the individual forms. To put this subject in another way, the universal particulars are synthesised into unconscious or semi-conscious organs; they are like unto the physical kingdom; whilst Society is like the psychical kingdom, it is of a higher order; it deals less with things and more with thoughts. Society is individualistic in its beginnings; but as it increases to families of families, it follows that the order found in it will be representative rather than personal, conjoint and not simple organs. Society is not merely organic and physical as dealing with things, it becomes Life, Spirit and Mind, and as such it subsists and consists. Society does not disperse thought so much as concentrate it into a central mind; only it is not to be expected that the mind of Society, in its present psychical condition, is to be one of harmony and unity. Society has its desires and pleasures, its appetites, savours, and flavours, good tastes and bad tastes; its eyes to see and its ears to hear; its love and grace, and its power to suffer and save. All these things can be seen by reading the face of Society; the thoughts are all there if the student is able to read them. The student must begin his studies by the way of common experience; he has to take Society at its own value, as it is seen to exist. When scientific analysis takes place, then Society is not found to be so simple as it appears; it breaks up into all kinds of societies, meant for many purposes, and each society is individualised and seeks its own ends. There is a common Society in streets and parks where all are equal; there are common places of business where all can say the same things; there are societies which live to eat and drink, smoke and play, known as clubs; there are societies where nothing impure or tainted may enter in; societies where only those who have exquisite taste are received; societies for education, information and discussion; societies where the sweetest and most exquisite music can be heard; societies for conservatives and liberals, radicals and socialists, legislators and rulers, lawyers and judges, doctors and divines. The analysis may prove useful if it shows in what way the many societies serve many interests, and yet they are all so constituted that they represent, desire to serve, the common weal, and are not used for individual self-seeking or class preference. The suggestion here is that if the student could see through all forms, all

refractions that have taken place, he would see that all proceed from light and the love of light, as truth. It is not suggested here that the eyes of experience, or of empiric reasoning, can see the divine light; the onlooker is in the midst of the chaos of Society, thus there is no definite spectrum and no light of truth seen. If no light, no spectrum, no dissipation or evaporation of elemental societies, then it must follow that there will not be any heavenly, electro-magnetic, etherial fourth dimension world known; the student is lost, and he has no compass upon which he can rely for guidance. If this is a fair representation of the facts, then can reasons be given that will explain the correlations of all the forces operating in Society, and in what way conservation and unity are to be conceived?

The thinker will observe here that, in some sense or other, the Intellect is getting into an unsatisfactory position; it is being pressed to explain matters which it really does not understand. What it seems to reply is that this method of dealing with such questions is not what it has been used to; that, in fact, the great questioner is being questioned, and cross-questioned, and he has no explanation to give that can be accepted as reasonable. What has to be said here for the Intellect is that it has been entangled in its own maze; that in the midst of its own reasonings, it has not seen the light of truth, only chaotic masses of thoughts linked together by associations; not a spectrum, but a kaleidoscope with its manifold yet limited formations. That the empiric Intellect has a great width of vision must be accepted; but that it possesses at present the scientific vision as related to Society cannot be granted; it is in the maze and cannot get out. The position is something like this: The student is calling upon the Intellect to explain very important matters as related to the condition, the working of the machinery of Society, and there is the confession of ignorance of the Divine ideal spectrum; and also of the divine power that permeates and regulates the whole. The Intellect is the engineer servant in charge of his Lord's House and business; and when reasoned with about his trust and management of affairs he has to confess that he has been ignorant of his Lord's purposes; and, what is worse, has not considered, studied, tried to carry out his Lord's designs. This is serious; the Intellect has

not been a faithful servant ; he is here convicted of ignorance, wilful neglect, self-conceit and self-assertion. He is a pretender to sovereignty and not a true servant. What then will the Lord do unto him when the day of reckoning comes ? The Lord of the House cannot enter His Palace under such conditions. Society is not fit to receive Him ; what He would find if He entered would not be a clean house ; but a devils' sty where seven devils had entered in and taken possession. This is the indictment that is charged against the Society that is governed, debauched, or destroyed by intellectualism ; it is very serious, and those implicated are required to attend to this matter. What this points to is that the empiric Intellect is now seen to be the great rebel, the revolter, the schismatic, the devil, Satan. Let him be arrested, put in chains and cast into prison and let the angel of Science, the pure Intellect, be called in to set the Palace of the King in order. This may be allegory, or parable, or whatever men may wish to name it ; it might be idealism, or realism ; it might be a great experience or a vision of truth. What it does mean is that the Palace of the King is going to be cleansed, and it is the angel of Science that is going to take possession and set the House in order. It means more, because what it involves is that the old evil reign is condemned and men are called upon to rally to the Standard of the King, as held by the standard-bearer intellectual Science. But men may say this is playing with words and names, because the facts are likely to remain the same ; but the reply must be that this is not so, the new standard-bearer comes forth as clothed with light from the King's Presence ; he is a son of Grace, regenerate, redeemed, restored ; an angel with a new heart and a renewed mind ; one whose spirit is attuned to the Spirit Divine. What men have to realise is that this is revolution, not reformation ; the days for reformations are at an end ; and they must all be fulfilled in this revolution. As related to the State, what the King invites Science to consider, as bearing upon Society, is that the Palace of the King be enquired into ; that the Living Temple be cleansed ; and that it be placed in subjection to the righteous and true laws of life. The position, it will be observed, is changed ; the lower forms of life in the physical realm, in man, in families, have served their purpose ; they have been educative, instructive

and experimental; and now men are called to arise, to be wide awake, to be conscious of their duties and responsibilities, and to look forward to the glorious days that are drawing near under the guidance of the Scientific Intellect, and his highly favoured brother the Scientific Moral Power as possessing authority in the King's Name.

What these friends of the King seem to assert here is that they are not called upon to deal with false conceptions, the evil works of their predecessors. Let Adam explain Adam, and Edom give evidence against Edom; but their duties are to attain to knowledge of the King's laws and obedience to all His commandments. They say frankly that the inheritance as it falls into their hands is in a shameful condition. Lawlessness and anarchy are universal, and the laws of the King are not known. Rulers do not know how to rule, for the simple reason that they have no definite rules universally recognised; and, perhaps, they are pleased that this is so, because it gives them freedom to follow out their own purposes and schemes, which they may honestly believe to be for the good of mankind. As with rulers, so with legislators and representatives of the people; they may have the very best intentions, but if they are ignorant of their duties, suffering from self-conceit or influenced by evil desires and passions, how are they to be expected to be true, faithful and righteous administrators of the common good. If the people are full of ignorance, prejudice, governed by the party spirit, the tools of the wise or the wealthy, then what can they do to put things right? What power do they possess against their representatives, rulers, or bad laws? What they have to suggest to thoughtful men is that the new order must not be like the old; Society has to be purged from its sins; and the laws of Life will have to be observed in the future. What they suggest is that the Biology of Society as to its history and development is a disgrace to humanity. That to anatomise Society would be more a study in Pathology than the study of a healthy organic body. That Morphology would mean the comparison of diseased organs with diseased organs, bodies with bodies, families with families, tribes with tribes, and peoples with peoples. That the Physiology of Society would be that of the hospital and not of health; because everywhere there is pain, sorrow, suffering and death; and that even

the most fashionable sanatoria have failed to restore to men their normal healthy condition.

The conception here is that moral men, as statesmen, have to consider their true position; they are not called upon here to become students of religion, of theology; but they have to remember at all times that they are not under the Adamic dynasty, but under the dispensation of Grace in Jesus Christ. There is no question of the removing of what is moral, or ethical; but the trying to comprehend the true and the moral as the Divine Order and as Divine Law, or, what is inherent in this concept, the moral image of God. It may not be easy to appreciate the distinction that exists between the earthly empiric Intellect and Moral Power, and the regenerate, sanctified, scientific Intellect and the Moral Power of Grace; but they actually belong to different families; the former are proud of their Adamic descent and of their rights and privileges as the first-born; the latter place no value upon the earthly claims; they are heavenly, divine, gracious, humble, meek, merciful, peaceful and long suffering; thus there ought not to be any real difficulty in recognising the real differences in their methods of thought and action. The former walk by sight and are proud of personal good works and high honourable positions; and in their methods they are essentially individualistic, egoistic and self-asserting. The latter walk by faith; fail to see or understand in what way fallen men, as fallen, do any good works; it is by Grace they are as they are, and what they are; and it is to the Lord of Grace they give the praise and glory. When expressed in this form, there is no difficulty in recognising the two spirits that have animated mankind through all the dispensations of Grace. The difficulty in the past has been that the empiric Intellect has, in many ways, and under many forms, stolen the raiment of Grace and paraded before gullible human beings as possessing the gifts and graces that are heavenly. The children of Adamic descent have done their utmost to carnalise and materialise the heavenly; the children of Grace have been intent upon raising the earthly so that it might become heavenly. The children of Adamic descent are never wearied of boasting about their great deeds; their noble enterprises; their devoted efforts to evolve, improve and glorify the human race. They are all psychical empiricists

setting forth upon the great crusade of destroying evil powers ; and doing so by means that are false, cruel, carnal and devilish. They are the earthly realists who think that their methods of thought, if only adopted by all men, would bring about the happiness of mankind. This is wonderfully like imperial autocracy ; it is self, self-assertion, self-glorification ; it is the development of man to the individualistic empiricistic stage, and beyond that there is no true development. With the sons and servants of Grace the position is quite different, they live that they may serve ; they come forth clad in humble garments that they may do good. To earthly people they seem sad and sombre, strict and severe ; thus they cannot be brought to agree, because their ideals are so very different. The stage reached here is a deeply interesting one, what it means is that the Adamic Intellect has been dismissed as a time serving, faithless, selfish, self-glorifying pretender ; and the gracious Intellect is called upon to come forth clad in garments of light and beauty to serve the King in His Kingdom of Grace. It would be a mistake however to suppose that this bright angel, the scientific Intellect, is limited to the moral, or any of the lower kingdoms ; he is absolutely free to deal with all relations of thought, in all realms where truth is the object desired. The reason why the position is so greatly changed may be explained in this way : The Adamic Intellect, because it resided in the individual prism, and the chaotic spectrum, could never attain to light ; to the Solar Spectrum ; to re-refraction and pure light of truth ; neither was there power to analyse the earthly and the heavenly, and thus discover their harmony and unity. It is this Intellect, as scientific, and as son of Grace that is coming to men clothed with light ; and what he has been able to do for truth seekers in the physical kingdom, that he is preparing economic and political students to do in the moral kingdom. What has to be remembered is that the angel of Science has been able to teach and guide men in the way of scientific truth in the physical kingdom ; they remained ignorant of his gracious efforts on their behalf ; he could patiently listen to their foolish talk about being able to do wonderful things without any help from heavenly powers ; and, it is recorded in history that he overheard some boasters who were so blind and deaf, so unreasonable, as to declare that they had banished

the King and all His servants from their company. Here it is different, what the angel of Science knows well is that although he can work with perfect safety unseen and unknown in the physical kingdom of Grace ; only as faintly and semi-consciously known in the psychical kingdom ; when the work is so far developed in the empiric, the moral kingdom, then it is necessary that there should arise the state of consciousness, so that the man, and the angel, may work together. This may seem strange to many, but it is nothing new ; it is only a new reading of thoughts which men have discussed all down the centuries. They had become conscious of the Adamic Intellect that could not help them in the discovery of Divine Order ; they were not prepared, could not see, or understand that the angel of Grace was patiently waiting, saving and working unrecognised in the circle of the sages.

If this conveys a conception of the true position ; the change that has taken place ; the new method ; then men will see that the anxious enquiries into economics and politics that are filling the land, are very complex. Those who have the power of imagination and care to use it, will see that what this amounts to is nothing less than another great movement in history. In germ it is found in Abraham, the father of the faithful, as entering the land promised, and taking possession of the same by the Altar of Sacrifice ; as an historical reality in Joshua, the nation of Israel and the Conquest ; and in spiritual form as explained in the Epistle to the Hebrews. Let thinkers be careful, therefore, because this entering into possession is the fulfilment of all the past ; this is that " other day " when the evil spirit of unbelief will be cast out and the land promised to Abraham, and the City he sought after, will be revealed to men. What this means is not that by any immediate miraculous work of the Spirit of God, this work is going to be done ; it is the call to obedience, and loyalty to the King, to preparation and sanctification, to fitness to enter in and overthrow the enemies of God and man. This is not a call to a crusade ; to a march on El Dorado ; to find a new Utopia ; to found collective cities, or Socialistic states ; it is, strange to say, the trumpet call of Science telling men to become wide awake, to think, to open their eyes, and not to be astonished if, when their eyes are opened, they find that the Kingdom

of Grace is everywhere ; that it is within the Children of Grace ; and that it is not necessary to go to the ends of the earth to build up the walls of Jerusalem. Every man will become builder and soldier ; he will build the wall at his own door ; and be ready to defend truth and righteousness, the Kingdom that is moral against all enemies. With this ideal in view it is plain that it would be out of place to enter into details here about this Inheritance, Commonwealth and City of God, that is at hand. What may be done with safety, without presumption, is to apply the forms, so often used, as found in the realms of Force and Life, and note the suggestions that arise as they are briefly surveyed. What men are being led to expect is the fulfilment of many prophetic thoughts found in the Bible ; and, as known, they all find their centre in the Seed, the Redeemer, the Saviour, the Inheritance, the Kingdom, the Messiah-King, and that Kingdom of Truth and Righteousness that is to fill the earth and be the means of Blessing to all nations. The ideal is not an earthly theocracy, a false Kingdom of Grace ; rather, it is Grace restoring the moral Kingdom, by men becoming moral. There is no conflict in the two conceptions ; both are true and right ; only the methods of the Kingdoms have to be clearly understood. It is the greatest of truths that by Grace men are saved and become moral and good ; it is not true that Grace is clothed with symbolic, gorgeous robes of state, and is found sitting upon thrones of earthly power. It is an open question whether moral men, redeemed by Grace, are to look forward to crowns and thrones and high places in the State ; it is possible, that the conception of faithful service may be proclaimed to be the ideal ; and that the present ideals of men will be condemned as the false conceptions of the sons of Adam, and of the dukes of Edom. What has to be observed is that man is the ideal, the Standard ; that the family is an organised development ; and it is, as organic and moral, that it is the nucleus of the State ; the man may be the germ ; but it is the family that is the germ cell within which there are moral functions and growth. Society is the development of families into tribes, clans or cities ; it is here that the moral organic unity appears to be lost ; the differentiated organs seem to take their own way ; they form organs within organs, and organs depending upon organs

that differ in form and function ; and thus the differences seem to be many more than the likenesses. All this is granted, and yet there remains the solid fact that even as the human organic body is one, with many organs, all necessary for the common good, so Society is one and its manifold organs are, or ought to be, working in harmony for the commonweal of the whole. It is because the differences in Society are superficial, so easily seen, that the underlying unity is not observed. What seems to take place is a form of chronic disease where there is schism, strife, anger, pain, trouble wasting, gluttony or starvation, sores and suppuration. The microbic, invisible devils of evil find the conditions in which they can revel in destruction and the end may be death. As it is with Society representing the psychical life, so it is with the State as the Moral life ; there is, however, this great difference, it is the Moral kingdom that is conscious, rational and responsible, it is here that personality, freedom of thought, liberty of action, and fraternity in action are realised. This life is as much higher above Society in its organic order as the family is above the man ; or as Society is above the family. The man is the ideal form derived from thousands of particulars ; the family is the nucleus of all thoughts in harmony with the man and nature ; Society is that of families becoming an organic unity ; and the State is the organised product of Society in all its divisions for expressing its order, formulating its laws, and executing the necessary functions that fall to all those who are chosen to represent and execute the will of the people. Thus far good democrats, or wise aristocrats might agree with all these thoughts and interpret them in ways that will suit their own methods of thought ; but, it is here that men must come to Mount Sinai, and the thunder Voice of law under Moses ; or take the long journey through the desert with Elijah to hear the still small Voice in the Cave of the human Soul. What this means is that law is not the voice of aristocrat or democrat ; it is not in the legislative or the executive ; it is above the thunder and still small Voice ; it is the very Voice of God as order and universal law. It follows that the methods of men, as social, legislative, and executive, are temporary methods of forming, rectifying, discovering what is true and right ; in fact, it is the old, old story, men are found walking in the darkness ; they do

not possess the light of life ; all their efforts are empiric and unsatisfactory just because they are like blind men groping their way in a kingdom of darkness. A common criticism of self-conceited men about the ways of God is that they are unable to conceive how an all-wise God could make a machine that would work so badly. What they entirely fail to see is their own ignorance of the structure of the machine, as machine, under power ; and, as vital organic body under living conditions. The mere machinery men are grossly ignorant ; they degrade themselves ; they have no conception of what life means ; their wisdom in the light of Science is utter folly ; they condemn themselves, proclaim their own nakedness and shame in the sight of God and men. What is being made plain is, that these intellectual athletes try to show off their powers in the realm of the Intellect ; but, take them into the moral world and they are lost ; as blind men they grope about and can find no way of life. The Intellect is good in its place for its own work ; but, when it declares that by sheer strength of reasoning it will bring down light from Heaven and cast darkness into hell, the onlookers can only pity the poor misguided creatures so ignorant, so blind, so foolish, destroying themselves, even when the angel of Grace is calling to them to turn from their evil ways and live. The conception here is that some men, not intellectual athletes, are seen gazing down into a strange pit of darkness, and they see these creatures boastful, proud, self-satisfied, wrestling with one another, with serpents and demons. They are going to do such great things ; and they know not that they are in the prison house ; that their chains are heard clank, clank, as they move about ; but, they are utterly helpless, they will not see, hear or obey the only Voice that can deliver them from their horrible condition. In plain words, how can men be considered morally sane, who know that they are creatures under universal law, and yet they scoff at moral law as related to God and men ?

Turning to the Moral realm of the State as power, as machine, what men have to realise is, that they are looking upon a piece of the most wonderful complex machinery. It is there to be seen by all men ; and the forms of the machinery can be studied in patriarchal China, in absolute Russia, in aristocratic Prussia, in republican France, or U. S. America, or, if they wish to study all forms of govern-

ment under one great complex machine, let them turn their attention to the kingdom and empire of Great Britain. What men look for is a Moral Kingdom; that is Law, as regnant above judges, executive, legislative, representative and individual powers. What all men have to confess is that there is no such government on the face of the earth; that all governments are more or less corrupt, that is immoral; and that there is no government that is governed by Divine universal law; not even by the laws conceived as equitable and right by moral and ethical teachers. What wise men might desire to know is, in what way any such government could be expressed; because, the difficulty is not with the moral law-abiding citizens but with evil-doers. To them moral law seems to be negative; it is to do nothing but live in harmony with moral law; but earthly governments and their laws are all positive, they are against evil-doers with pains and penalties. The organised aggregate of Society has found in all ages that the State must protect the many by punishing the one immoral law breaker; and what is plain enough the laws made by men have not succeeded, because lawlessness and crime have not been crushed to death. The emperor may place his heel upon the creature that crawls beneath the throne; but, in his death agony the creature may bite the emperor and he also is a dead man. Something like this is the history of the antagonisms that exist in all Societies and States; it is brutal power, in bureaucrat, in plutocrat, or in some other form, that makes the movements of the machinery to grind so cruelly hard with groanings unutterable. There are atoms and molecules of the machinery that are de-polarised; thus, do what men will they are unable to get the machine of the State to work smoothly. What men require to find out is what is wrong; thus a thorough chemical analysis of every part, of every atom of every element is required, that they be tested as to their polarisation; because, what may be conceived as true, is, that the ultimate elemental constitution may depend upon this, that they are not things but powers, it may be etheric and electro-magnetic; and, all elements are powers in their quantitative and qualitative relations. The moral problem at the root of all problems is the moral man; and it is necessary to emphasise this thought in a way never realised in the past. In the man is the Kingdom of

Heaven, or of hell ; he may be as hydrogen or oxygen, for life and health ; or sulphur, gunpowder and dynamite for destruction. Power in the abstract is abstract ; power in its relations and correlations is heaven or hell, a moral man or a devil. Law here, that is the true and right knowledge of law, and conformity to it, is everything ; a good man, with good men, will form a good State, in harmony with law ; a bad man, with bad men, will destroy what is good, and the State will be demoralised and destroyed. It is at this stage that the eyes are turned with wistful gaze to Science, the King's servant, the angel of light. What he seems to suggest is a transmigration, and transfiguration ; that is a change of position from prism and spectrum, to light ; and from light through prisms and spectrum back to light again. This may seem simple as related to the forms of thought used ; but what underlies the forms is the light of Heaven as Truth. It is Truth as pre-existent before any manifested creation ; it is the Light Ineffable ; the creature as intellectual, because he is endowed with Intellect, and it comes from Light, Power, Energy ; that is creation as manifestation. What follows is that man is found, finds himself, within the prism and spectrum ; as prism, receptive and refractive ; as spectrum, definable in conceptions, thoughts and relations ; intellectually, an order most wonderful reconciling earth and heaven ; and, what is very wonderful, emerging out of the whole into the light that has been proved to be universal truth. If there is analogy here with the order that exists or ought to exist, in the State, then, is it not plain that legislators and rulers over men, have hardly entered upon the great work that lies before them ? It is quite true that this is light and the spectrum as parable ; but if the parable is so wonderful, are men going to expect that the real history, the intellectual revelation, the details, are to be less marvellous ? What this analysis of physical order into light suggests is, that the angel of light, Science, is in the right place ; and is, at the right time, impressing upon men the parable of the " One and the Many ; " of God in Christ and Christ in all creatures ; it is the Spirit of Christ by the light of Truth that reveals Christ and all that is inherent in Him as the Power of God for Salvation for every man and for all men. It is the One Spirit of Divine Power that is the Substance of all that exists ; and Prism, Spectrum and Light, are the

revelations of the Spirit of Grace. In this light men see light truly, and are transfigured into the children of Light ; and it is in and by His power that the Kingdom of Light and Truth is conceived in a man, and in all men in a State. What follows is that the kingdom of Light, of the electromagnetic power of God, as the ideal in a State, is something so heavenly, mystical, divine, that men can hardly be said to have given this subject their consideration.

The other aspect of the moral kingdom in the State is that it is analogous with physical life. The State is a living organic body ; it is like other living bodies ; it can be seen and studied by men as a visible thing with forms. It is subject to the laws of biology, that is to say, it grows and develops from the man, the family, the Society into the State. It is one body with many organs ; it is a complex body with many related organs ; it is organs within organs and organs upon organs in Society ; and all this complexity is made the more complex, by the thought that an entirely new set of organs is required, and found in operation, as directing and controlling, as being, in duty bound, to protect them and become responsible for their protection. When these conceptions are put into other words then they become representation, legislation, execution, justice and judgment ; and in all developed states these are found in operation. What is suggested here, is the possibility of a State existing, operating and co-operating for the common good ; and that magistrates and judges, policemen and soldiers, crime, war and prisons, are not inherent necessary organs in the body politic. The healthy plant, or tree ; the healthy animal, or man, require no dressings or drugs ; they live, grow, thrive in harmony with physical laws, fulfil their biological existence, and this is their normal condition. What has to be severed at the very root is the conception that good and evil, health and disease, are equally true, good, right and normal. What men know from experience, and what Science is proclaiming everywhere, is, that disease, disorder, crime, are abnormal ; they are not in harmony with health relations and conditions ; they are to be guarded against ; and they are to be destroyed, because, if this is not done they will destroy and cause death. This truth is well known in the realm of biology ; it is this subject of disease, morbid germs, that is of such importance as a study for biologists.

at the present time. What they desire to know is in what way they will circumvent all the cunning wiles of evil found in disease, so that there may be no diseased abnormal bodies in the State. If this is the parable of the method of discovering and destroying disease as evil in the human body, and a measure of success has been reached, with high hopes for the future, then : Is it not reasonable to suppose that the body politic requires to be studied after the same manner so that there may be eliminated from it, and destroyed, all that works for moral disease and death ? What has to be remembered here is, that hard working biologists, as scientific enquirers, are actually teaching statesmen by parables ; but, seeing that there are no scientific statesmen in the arena of the State, as yet only politicians, it is for the people to pray for, to expect, and be ready to receive these heaven-endowed men when they arrive. The voice of biology, as related to the State, has uttered its cry to ears that were unable to hear. What can those men be expected to do for the State who live in schools that exist to oppose each other ; who place party and class, above truth, right and mass ; who serve false gods and bow down before them, and do not fear and revere the God that is the very life of all classes in the State ? The anatomists in the State have, it can be seen, a very complex organic body to anatomise, to reduce it to separate organs, and to define and classify their relations to each other. It is not merely the problems of Society, as raised by production, exchange, distribution finance and consumption ; there arises all the problems of the family, local government, county and provincial councils, parliaments, and a supreme Parliament. There are problems about the sick, the poor, the aged, the children ; about savages, semi-savages, undeveloped races ; those who think they can govern themselves and cannot ; those who are so ignorant, vicious and foolish that they require only that curb, bit and rein, be taken from them, that they might flee at each other's throats to express the suppressed race hatred which flows in their blood. The anatomy of such an empire as that of Great Britain is a great study ; what the anatomists will find is that they are not studying normal organs, but what is diseased and abnormal ; they will require wise pathologists to assist them in their work, skilful surgeons and kind physicians. But theologians may be inclined to say, is not

this laying too much upon the State and taking away from the Clergy what is their special work ? What has to be said about this matter is that there is no room for professional jealousies here. What the State is looking for is healthy bodies of men ; and healthy moral men ; and, those who can heal and save will not be rejected because they do not possess a professional certificate. The men who can heal the bodies and souls of men are the King's servants ; and it is at their peril if they put professionalism before the King's word of authority by His servants. What the State is concerned about is that the bodies and souls of men are being destroyed ; that they need to be saved for the service of the State and the common good. What science suggests here is that useless discussion is entirely out of place ; because it is the King of Grace that is calling upon His faithful moral servants to attend to these duties in His Name. With the morphology of the Kingdom of Moral Life there will of necessity arise the study of what might be called the different forms of government ; the different forms of societies ; the different relations and conditions of families ; the differences between men and women ; white, black and yellow men ; bondmen and freemen ; classes and masses and other distinctions and differences well known among men. The strange thing here is that the King of Grace, and the Supreme Lord of the Moral State, has decreed that such distinctions and differences are abolished ; bondmen, black and yellow men, are emancipated ; and black, white and yellow men are all the children of God, and all the members of His family circle. This is a truth in the moral world that requires careful study ; this is where Grace steps in, covering with her robe the defenceless and the degraded ; and with a somewhat stern voice she says, " Be careful how ye treat these my children, because what measure ye mete out to them I will mete to you ; if ye are merciless, then, beware, mercy will pass you by, and the day will come when crying out for mercy, the merciless will find the judge and executioner at the door. " This is the mystery and the glory of Grace ; there is protection and blessing for the worthless, the sinful, the depraved, the helpless and the hopeless ; and it is at the risk of judgment and justice, that the State, failing to hear the Divine Voice, moves forward to its own downfall and destruction, to pains and penalties, that may extend to many generations. This startling voice from

Morphology should not be set aside lightly. Is not this principle of the Divine Government written very deep into the history of mankind? The merciful find mercy; the proud, the cruel, and those who exalt themselves above their less privileged brethren, are cast down, and in their turn they are oppressed and suffer. In other words evil is never curative; pride and cruelty can never lead to peace and love; it is Grace, Pity and Mercy that are the heavenly angels which bring blessing to men. What Grace maintains in the face of all differences and distinctions is, that all men are equal as being the children of God; they are endowed with freedom for Christ has set them free; they are at liberty in the great Kingdom of Grace; and woe will rest upon those brethren, who put out their hands to hurt one of the littlest of the little ones who put their trust in Him. What seems to arise by natural sequence here is that Physiology, the science of functions, has a message of importance to men in the State. The message seems to take this form; let there be the careful study of biology, because this reveals the true method of development; let there be the work of anatomy to the utmost cell in which there is life, and by this means men will be taught the infinite wisdom of God as revealed in Christ; let there be the widest study of morphology and the result will be the manifestation of the boundless riches of the Spirit of Christ as seen in mankind; add all these together, realise their relations, ideals, purposes, and then consider what the physiology of such a body must mean. Is it not the Spirit of God and of Christ, in operation for all, that makes for health, for truth, goodness, righteousness and love? Where love reigns there is no disease, schism, strife, vain-glory, self-assertion; it is love that fulfils all law. It is when fallen moral love is cast out of Eden that gracious love condescends to accompany the fallen in the perilous journey; that helps the man in his troubles among thorns, thistles and wild beasts; that takes up her home in the woman's heart to assist her in her pains and sorrows; in life and death, and in the new life that she is destined to bring forth. "Love never fails," this is the strange and wonderful revelation from heaven in every stage of development. The angel of Love takes the poor wanderers and leads them onward in a way they know not; at every critical stage there is a change seen upon the angel's face; the face is not

the same, and yet it is the same ; there is a change of names to fit the conditions, but the Angel Guide at all times is Love. This is the mystery of Love ; the Queen of Heaven when dethroned by men and women, in Eden, or in any home, puts off the royal robes divine and beautiful ; and, clothed, in the garments of a servant, She goes forth weeping, sorrowing and sad, to do everything possible to restore peace and love in heart and home. What is the story in the Bible, but a historical revelation of this wonderful truth ; the forms are ever changing ; now it is the man aspiring, obeying and going forth to find the ideal ; again, it is the woman in her sorrow, praying that she might bear a child that will redeem the people ; further on, the prophets see the glory of the future amidst the wreck and ruin of their homes and their kingdom. At last a Man appears upon the scene, who, in strange homely guise, tells men that He is this Divine Love ; that it is made manifest in Him ; and, although by word and deed He amply proves that His claims are valid, what His brethren mete out to Him is rejection, persecution and the death upon the Cross. "Love never fails." Love survived the Cross and the Grave ; and Love became incarnate in men by the Spirit in all who were willing to become the children of Love. Of all the miracles most wonderful this is the greatest ; that God, the God of Moral Love, transformed Himself into Love as Grace ; and, in His Son, our Lord Jesus Christ, died that we might live ; and lives that we might never die. What is marvellous here is that it is simply impossible at this stage of human development to think otherwise when all the facts are known and understood. Men are swept off their feet by this strong river of love that they cannot fathom ; they are in the very heart of it and they do not understand its meaning. What is God ? Love, Love Divine and Eternal. What is Love ? The Almighty Creator ; the Life of life ; the Spirit of spirit ; the Heart of heart and the Mind of mind ; the Intelligence and the Truth in all knowledge as Intellect ; the Good, the Righteous and the Just One in the Moral universe ; and, Oh ! Shame upon sinful men ; it is Love that comes, in humble service, to wash the soiled feet of wrangling brethren thus to teach them humility and the way of Grace ; and then walks forth to Gethsemane to insult, injury and death. What is God ? Men ask with a scornful lip and a bitter tongue ; and with

boastful words they go on to say, " We know that God is not knowable ; that it is impossible to know God, even if God existed. By our intellectual abilities we have evaporated God out of the universe ; and we know that all that is left is function, related conditions." Here, strange to say, the God-fearing thinker will utter an exclamation of wonder ; because he will say to himself : " This is exactly where I now find myself in this study of development ; the last word about God is that He is Function, Life, Health and Love. But what a difference there is in the two visions ; the one is the way that leads, by darkness and despair, straight to hell where there is no hope, no true life, no love ; the other sees the open heavens and Light most glorious in the face of Jesus Christ ; Truth as radiant from all His garments ; and through His Love in Grace, the proclamation of Peace and the reign of universal Love. Physiology is the term used to describe function, health, normal use, the ideal in love. In the physical kingdom it is parable ; in the moral kingdom it is the consummation of life ; it is what ought to be, the life in the State, in all the moral children of God.

What then is the result of this study of the order of development by following the methods of Christ and of the Spirit ; of Force and Life ? The ignorant will say there is no result ; it is all words, words without meaning ; they do not touch the nerves of human experience, therefore, they can do no good. Intellectual men may be inclined to say, all this is another hash up of old philosophies and new theologies ; it is dry-as-dust, and not worthy the attention of wise empiric thinkers. The sceptics, as agnostics, may even boast that their reasonings are confirmed ; that the god functions, the god the unknowable, the god intellectual, as self-conceit and self-assertion still reigns. The ethicists, moralists, may still declare that their position has not been altered because what they have maintained, and still maintain, is that there is moral development ; and, the way of moral development is by developing the moral powers that men possess, that are inherent in their nature. What politicians may be inclined to say is, that such theorising and idealising has no practical value ; there is no concreteness ; not even a reformed socialistic society, or a way of reform. What theologians may say is, that in all such reasoning there is no new form of truth ; because they are quite familiar with all

the doctrines of Grace ; the Fall and sinful condition of mankind ; and that the three R's, ruin, redemption and restoration in, and by Christ, are the familiar lessons they were taught as young men by learned professors. Assuming all this to be true, this question may be asked, Is there not a definite result ; the lifting up of a voice ; the pointing of a finger in a new direction ? What Science is proclaiming is not that the Kingdom of God is a new ideal ; but that it has been in the midst of men in all the ages, and in all stages of development. It has been found in the hand-writing of the Spirit of God in Nature ; it has been within men and they have been only semi-conscious of the fact ; men have been seeking for the City and Kingdom in all past ages, and saying it was to be found in Babel, Egypt, Jerusalem, Samaria, Greece, Rome, Constantinople, Paris, London, Utopia, or in socialistic soap bubbles that are set up floating in the air before men, inviting them to take possession of their glorious inheritance that will not even bear to be touched by the prick of a pin. Science raises a protest against all these false, or imperfect conceptions of what the Kingdom of God truly means ; it is not meat and drink, clothes and possessions, officials and offices ; it is truth and righteousness, love and mercy, the reconciliation of the heavens and the earth ; the putting down of trusts and tyranny, and the raising up of the fallen and sinful. Science does not come to men as with a ready made suit of clothes ; or with a complete constitution of the universal moral Kingdom of God, saying, accept this, swallow it with closed eyes, it is an infallible medicine and it will cure all your ailments. Were Science to do anything of the kind this would be quite enough to prove that the giver of such a gift was only a pretender, not worthy of a moment's attention. What Science says is, that men in the moral kingdom, as in the spiritual, have to work out their own salvation with fear and trembling ; knowing that it is God that is working in, and with them, to will and to do what is in harmony with His blessed Will. Men are not things to be manufactured by machinery ; by power, without intelligence and without consciousness ; they live, grow, develop, and the end is the image of God, in knowledge, truth and righteousness.

What Science is teaching men, as related to the moral realm, to the State, and all that is subject to the State, is

that men actually require to be "born again" to see the Kingdom of God. The men of this world may, like the wise Rabbi, reply, "How can a State be born again when it is old? How can it return to the womb of time? How can it be dead and yet live; and, how can it live upon what is in a state of disintegration?" What Science answers in reply is, that the things and thoughts born of the earth are earthly; they do not rise above the earth. What every moral man, and every State requires, is the double baptism of cleansing from sin by regeneration, and the baptism of the Spirit to conscious spiritual knowledge; then, and not till then, will the Kingdom of God be seen, and suitable preparation made to enter in. Birth of the flesh, the carnal, is the earthly birth; birth of the Spirit, is the spiritual birth; the births are similar, but the one is earthly and the other heavenly. What Science goes on to suggest is, that the spiritual realm, like the wind, is not controlled by what is earthly; the spiritual is free; it comes and goes under the direct guidance of the Divine Spirit. Here the difference is seen when the wise Rabbis of earth come to question the Master-Teacher from Heaven; they say, "How can these things be?" His wise and gentle rebuke is this: "What, are ye all Masters of Arts, Doctors of Divinity, and have received all the education your schools, colleges and universities can give, and yet not know these things?" He speaks about matters known to Himself. He testifies to the things He has seen. This doctrine of the two-fold birth is not new; even earthly people have heard about it. How much more wonderful would His teaching be, if men were ready to receive His thoughts about heavenly things. What are these heavenly doctrines? Just what Science is trying to teach men at the present time; that the Lord of Grace and Glory, the Son of God as Man, came down from Heaven; brought Heaven down to earth; and changed earth into Heaven by His Presence in it. Heaven, asks the earthly man, "Where is it that men may find it?" The reply of Christ and of Science is, that the only way to find Heaven is by the Cross of Sacrifice. Every other way leads to the desert and death; and it is by this way that the love of God as salvation and eternal life are to be found. Positively, as a heavenly truth, this is the true meaning of the love of God in Christ; negatively, God did not send Christ in Grace as

the Judge to condemn men. Still it is true that unbelievers, earthly men, are condemned because they do not believe ; and the condemnation is found in this, that the Light of Heaven came to men to give them the light, as truth ; when they despise, or reject, that Light they are condemned, they condemn themselves ; they hate truth and will not receive it ; but all those who receive the light of gracious truth discover, in due time, and in the true order, that all their thoughts, words, and deeds, are wrought in God.

This is where the Lord of Science, and the Angel of Science are in perfect agreement ; the wonder is not so much in the agreement, but that nearly 2,000 years ago the Lord from Heaven should have uttered such words, and that men should have failed to understand them. It is this spiritual birth ; birth in, and by, the Spirit, that men are recognising ; the travail pangs are upon mother Earth, and she must bear the pain until there is delivery. Now, present pain is never a condition of pleasure, nor of unconsciousness ; it is disease and life in vital struggle ; it is the mother in child-birth ; it is life conquering death ; it is a safe delivery, and joy in the home, because a child is born to inherit the earth and the Kingdom of God. The long night of darkness, conflict, pain, birth-pangs, that have preceded this new form of life, as Science, has not been wasted time. If men would only think what it means, they would adore, wonder and worship God, the God of all Grace, in thus bringing a living Heaven out of a dead earth ; even as He brought the living Christ out of the grave of death. Are these strange new conceptions ? By no means ; they only re-echo in varied forms, the old story of Abraham, Sarah and Isaac. The aged Sarah is of a surety going to bear a child. " Is anything too hard for the Lord ? " In due time the Son will be born, and his name will be joy, gladness, laughter ; the mother will laugh in her gladness, and all who hear the story will laugh with her.

Returning to the State, with this great hope kept in view of the near and safe delivery of the Heir of all the ages, a word or two may prove helpful to indicate in what direction the thoughts of men may with safety be turned as they think upon the joy, the gladness, and the laughter, that even now may be coming to them. What men must try to realise is, that what has caused God, Christ, the Spirit, and the Spirit in humanity, so much strenuous labour for so many

centuries, must be of transcendent heavenly value. What is Redeemed by the precious blood, the life of Christ, the very life of Heaven, cannot be estimated by earthly values. This is the message to every man ; not redemption by silver or gold ; not emancipation from slavery to freedom ; but, from death to life, from earth to Heaven, from the carnal to the spiritual. This redemption is for every man ; it is for the individual man ; it has no meaning apart from the separate man, for the simple reason that it is man, as man, that is Standard. It is the man that must know, understand, comprehend order and law ; and these must be within himself as in harmony with all the particulars of all order and law in the universe. This is the basis of a true democracy, of a righteous people ; every man true, righteous and gracious ; and every man developed into the image of Christ, the Son of God. This is the ideal toward which men are called to aspire ; this is what they have to realise ; this is man and manhood ; and men will not become true democrats until they have attained to this ideal. It is assumed here that men are not the creatures of natural development ; they attain to manhood through the family circle and home influences ; and every member of the family has to grow into the same divine image. This leads on to the conception that there is development into families and Society ; that this organism is complex ; that it is individual ; but, for organic functions, the work is done by representatives, chosen by men, as representing families, who will have the charge of the interests of all families within the Societies, or in the one Society. Here the responsibilities are much increased, they are not merely doubled ; it is the man as man, and the man as one representative man ; the latter responsibility far exceeding that of the one member of Society, because he represents so many interests and is entrusted with them as a fit person to represent the common good of Society. It can be seen that if privileges, duties and responsibilities increase in this way in Society, where all are equals, and all are brethren in one Society, or Commonwealth, then it will clearly follow that officials, rulers, legislators, judges, governors and kings, that is the executive power in the State, must incur the heaviest responsibilities, because they are endowed and entrusted with powers which are of supreme importance for mankind. This is not a new conception of

what is required in rulers ; such men are expected to be able, god-fearing men ; those who cherish the love of truth and hate covetousness. The ideal of a King of Israel in his charge to judges runs thus : " Take heed what ye do ; for ye judge not for man, but for the Lord, who is with you in the judgment. " " Therefore now let the fear of the Lord be upon you ; take heed and do it ; for there is no iniquity with the Lord our God ; nor respect of persons, nor taking of gifts. " Reduce such conceptions to plain terms and they mean that men in families, Societies and the State, are all under Divine law ; it is Law that is supreme, that ought to be understood, conformed to in spirit, and obeyed in the fear of God. The meaning is not that laws made by men are to be conceived as supreme ; not that the best laws of men are to be conceived as righteous ; but simply that the Laws of God are supreme ; and men, societies, nations are to be satisfied with nothing less than this ; that human laws should continue to be improved until they are in perfect harmony with the Divine Will ; that is with Law as it is being interpreted by Science. This does mean the Theocracy ; but not in the same sense, or in the same forms, as of theocracies that have been the tools of earthly men for their own ambitious purposes ; for the subjugation of the people ; and for their own power and glory. Law is the Divine Ideal ; what is true and right for the righteous life. If there is conformity to law in rulers, then the States will be prosperous and happy ; if Society is so ruled and guided the people will be content ; if families live in the spirit of love, as the children of God the Heavenly Father, those saved and redeemed by Christ, then, what Science declares, is that the Kingdom of God will be realised ; it will be seen, then men will have consciously entered the Kingdom and taken possession of the Inheritance of the Saints, in the light of Truth.

This subject may be considered under the relations and conditions of Life. Order is the way of study, of thought, of true relations. Life is Law, above intellectual order ; it is what is behind all particulars, individuals and relations ; it is the cause of all these and they are all subject to Law, and the Spirit of Life in Law. Life becomes organic cells, combinations of cells and diversified individual organs ; and these are all produced by Life through manifold changes and exchanges. Life means cells and organs in many forms ; and all

these organs are correlated, and so placed and conditioned, that they form one Man, Family, Society or State. Life is function; the service of all the organs, in all their labours, for the commonweal; and it is normal functions according to law that constitutes health and blessing; whilst disease means perverted functions, the anarchy of organs, disorder, disorganisation and death. The Life of Grace means that Christ, as Grace Divine, enters the body of humanity as the Heavenly Life that is Eternal, that cannot die; it is the Law of this Life that it is immortal; that its life blood in Sacrifice conveys to men the Life eternal. It is inherent in this Life, that God in a special sense is in it. Men may change or destroy physical bodies; they are subject to change; but in the very nature of things men cannot kill Grace; it is heavenly and angelic; it is more; it is very God, of very God, and if men think that they can kill God, and destroy universal law they are insane indeed; and, they have no true conception of the electro-magnetic messages that are reaching men through Science from the Heaven of Heavens.

CHAPTER V.

DEVELOPMENT IN THE KINGDOM OF GRACE.

It is by the way of development, as seen in the light of the methods of Christ and of the Spirit, that true progress is made. The way is not easy or simple ; but, it is the King's Highway, safe and sure, leading men nearer and nearer to the City of God. It is true that the method of recurrence requires careful study ; it is not what men expect that when they have followed a road that seemed plain, that they must turn back again nearly to the original starting point, to begin anew, upon a higher level, to traverse the same country. Still there is real benefit gained from this experience ; the higher way is not quite the same as the lower level, it is higher, there are many differences, the outlook is wider, and thus with every change there is increasing enlargement. Following the method of the Spirit, the conception is that four ways have been traversed ; and, what has been described in former works may be conceived as the notes taken upon the journey. If the last stage was that of Mount Clear, overlooking the "Dark Valley of Sin," then the outlook at this stage is not quite the same ; this is like unto a great plateau, and the way of development followed in the past with all its recurrent paths can be seen. This does not mean that a complete scientific survey has been made of the whole country passed over ; but simply that the high roads have been followed, giving careful attention to the general principles upon which the roads have been made, and conversing with those who have worked, or are still working upon the roads. Standing upon the plateau of the moral world ; with the Sun of Grace making the visible world glorious, with the atmosphere bright and pleasant, it is like a spring morning, the shadows of darkness in the lower levels are passing away ; the fogs are being dispelled ; the world is awakening to a new day, the bright, beautiful, glorious day of the Coming of the Lord Jesus Christ to reign in love, grace and glory,

over a redeemed world. It is in the midst of such thoughts, with the voice of the nightingale rising from the woods below; and the song of the lark in the heavens above, that a little space of time will be taken to muse upon the thought of the marvellous work and triumph of Grace in this earth, against sin and evil in its manifold forms. This will be done by considering the story of the triumph of Grace as this can be traced in the Bible; as it has been and is being experienced by individual men; as it can be seen among the nations, as an empiric result in history; and, as the subject appears in the light of Science.

As related to the Bible, what seems to be required here is not the laborious efforts of students to discover its history; to prove its authenticity; to show that it is a Divine Revelation; or to rehearse the many, many battles, the painful experiences of Grace during the long journey. All these are to be taken for granted; when the Sun is shining in radiant glory then who would be so stupid as to begin to reason with a man who doubts that there is a Sun; or, that through it, there comes to men light and heat, life and blessing. If those who are enamoured with the thought that there is no Sun, no light, life, and blessing, will cherish such vain conceptions, then what can men do to cure such delusions? The more the reasoning used to convert, the greater the stubbornness and opposition. If men are not sane upon fundamental questions of common experience; if they say that all other men must be blind, deaf, dumb and insensible to spiritual influences because this is their unhappy condition; then there is nothing for it but to pity, pray for them and pass on. Morally and spiritually, they are not in their true minds; they are in a state of chaos and crudity; their development has been stunted, marred and twisted; they have gone wrong; missed the mark; trespassed into the enemies' pleasure grounds and eaten indigestible apples and drunk poisonous wines. They reveal an image that is not divine; they are prone upon the earth and the devil has flattened their heads; therefore, men must not be astonished that when such creatures bite, there is the venom of poison therewith. It is somewhat strange that when the eyes were being turned heavenward to the glorious Sun; and earthward to the passing darkness and dispelling fogs; when hope and joy were beginning to fill the soul and bright visions of the

future were coming to the foreground, that the serpent of evil should raise its head, with a cursed hiss ; as if saying, " Do not be so ready to talk about the triumph of Grace, I am not dead yet ; and I can manufacture as much poison as will destroy the world. " This reminder is seasonable ; there is no St. George ready to pierce the creature with his spear of light ; and the Captain has not arrived to crush the creature's head under His armed heel. It is not every man that can fight with an Apollyon in the valley of Humiliation. Let every wayfarer be guided by the Spirit of Truth and Love : even to be able to follow and obey is great grace ; and to ask for more is perilous. Knight errants may rejoice in dangerous adventures ; wayfarers love the peaceful way ; and, when they can be found, pleasant, thoughtful companions. This may not be heroic but it is wonderfully like life in all its Kingdoms ; how silent and persistent are living processes ; life is development in love ; it is not gunpowder, dynamite, catastrophes or revolutions ; it is the still small voice of the Spirit in Grace and Love, not the thunders of Sinai.

What then is the outlook upon the Bible from this particular stand-point ? It is conceived as one order of development ; as recurrent in its operations ; and, as ever playing the divine music of the heavens according to the methods of Christ and of the Spirit. To begin with the Vision of Creation. The Revelation here is that God was before any beginning ; that He is in the beginning ; and that He is Creator of all things, of Heaven and of Earth. The eyes are turned to the Earth ; it is chaos, darkness, the motion of the Spirit, the manifestation of Light as Truth ; darkness as ignorance and sin ; there is division and the Heaven of life is seen as separated from the chaos of the waters. This is the physical basis of the vision ; the things, true thoughts about things, and the analysis to the Earth, to Heaven, and waters. What follows is the spectrum of the earth, as land and seas, grass and herb, seed and fruit ; and the universe in its glory, in its order, as sun, moon and stars. This is the psychical vision that corresponds with the physical. God, in the universe, has produced the universal, and the sun, moon, and stars rejoice together. There follows Life, all forms of life, in earth and seas, and this is the vision of biology ; of intellectual relations ; to be followed by all kinds of anatomical and morphological earthly forms as subject ; and, at last, man in

the image of God, as physical, psychical, intellectual and moral. Here the vision ends in the individual physiological man, as living in the image of God. There are further revelations to come, but they are in the realm of rest and love, of preparation and sanctification. The vision reveals God, as Light, Truth and Heaven; man as in the image of God; therefore, the rest to be found, the Rest men have ever been seeking for that remaineth, is to be found in the Love that is in God.

1. When the eyes are turned toward "the generations of the Heavens and of the Earth" it is found that the gaze is first fixed upon the Earth and then on the Heavens. The development here is that of the earth, or in the earth, and what arises out of the earth. The vision is that of a desert; there is no plant, or herb, and no rain; there are no heavenly influences; and the influences that are felt are as mist and moisture; there is blessing upon what is in a state of cursing, if only it could find means of expression. Out of the mists of earth, and of the dust of the ground, man was formed, inbreathed by Life, and by Soul-life. These are the particulars of the re-creation, the regeneration of man; the spiritual man thinks upon the revelation spiritually and this is like what is seen. 2. The Seer continues to look into this vision and there is seen the Eden-garden; and the man is there surveying his inheritance, he is analysing its contents; its trees, the tree of Life, the tree of good and evil, and the river of life that watered the garden. The Man, and the garden, are the physical surroundings seen, but of course, the attention is specially called to the Man. 3. This Man has been put into the garden for a purpose; "to dress it and to keep it;" thus it has to be remembered that he is not the Lord of the garden; he is only the gardener; therefore, it is his privilege and duty to obey the Master, and not touch or eat the fruit of that particular tree which his Lord reserved as the symbol of service and obedience. 4. Here comes in the mystery of the woman; and of life as derived from what is living. It is even as out of a dead rib that the Lord gives to man what is more valuable than gold, rubies or diamonds. With the garden there is light, the prism and the spectrum of all that is beautiful; with the woman, as derived from the very life of man, there is the joy of life; electro-magnetic influences that are heavenly; the conservation and the correlation of

the forces that are divine. This means pure psychical love, but not as separated from the physical love of outward forms ; it is greater than the physical ; it is bone of bone, flesh of flesh, spirit of spirit, and mind of mind ; it is woman and man and they are one ; it is more than man the individual ; it is woman the universal ; this is the first glimpse of the mystic vision that is heavenly. 5. The attitude of thought is suddenly changed ; the garden is where children play ; it is where the lower creatures can talk with children, and the children have no difficulty in understanding what they say. Children are true biologists, out of what they see with their eyes and conceive in their minds, they have no difficulty in explaining their views about the great problems of life. The innocent mind is the place where the mystery of intellectual life begins ; it is derived, if men can catch the conception, from the divine forces in their correlations ; and, if the student looks carefully into the story of the serpent and the woman, it turns upon the hinges of life and death, of truth and lies. There was deception, disobedience, the partaking of what was specially reserved for, and by, the Lord of the garden, because, He knew what it meant. Out of love His word of warning was uttered ; but the sound of the Voice from Heaven was lost in the keen debate about good and evil, life and death. 6. Life is biology and it is also anatomy ; this is the meaning of the open eyes, the nakedness, the hiding and shame ; the Voice of the Lord God, justice and judgment. It means cursing as opposed to blessing ; degradation as opposed to education ; enmity, as against peace and love, sorrow and suffering, labour and sweat of body and mind ; dissolution in the dust instead of angelic transfiguration. It means that organic union is lost ; that to seek to know good and evil is the cursed state of schism ; it is division in the mind ; separation from all that is in unity and harmony ; and it is to leave the home, the garden of love, and all that is beautiful and pleasant, to go forth to be a day labourer in the world. The flaming swords of the angels prevent a return to innocence and happiness ; it is so written in the Word " The Soul that sinneth, it shall die ". 7. Where then are the disinherited to find comfort in this story about the Heavens and the Earth ? It is to be found in the woman's Seed ; in that promised Deliverer able to deliver from evil and to bruise the serpent's head. This

is that blessed Seed of Grace ; the Lord Jesus Christ, the Saviour of the World.

What follows this revelation from the Heavens to the Earth is that there is a new order of study ; there is recurrence in this sense that the student is called upon to try to conceive the evil results that follow from disobedience and degradation. When the divine image is lost ; then the serpent form is taken, and there begins the conflict that is to go on for ages. It has to be remembered here that these visions are not local only, they are the particulars of all that is to be made manifest in history. 1. The history of this world is summed up in four names : Adam, Cain, Abel and Seth. These represent the man in God's image, the fallen race ; the heir, as the elder brother, to the inheritance that has been forfeited ; the Son of Grace, the Heir from Heaven who was murdered by the elder brother ; and the man appointed to take his place. Let men look over history and what they see everywhere is the natural conflict of flesh and spirit as seen by all men. 2. What follows jealousy, hatred and murder will be found in the analysis of the condition of Cain ; in the enquiry, and in the curse that followed the shedding of blood. 3. It means the spectrum of outlawry, separation, vengeance and branding by Heaven. 4. Yet even Cain is under the Divine protection, therefore murderers of murderers are under a sevenfold curse. 5. Cain is not represented as having any generations ; that is life endowed with life ; he has children, descendants, and they are all found living under the cursed condition of being earthly. They love cities, wealth, trade, commerce, working in iron, music and pleasure. This is the earthly life as biology in all the past ages. 6. It is Lamech that is held up to reprobation as a boaster, a poet, a murderer, and a bigamist. It is not enough, seems to be the language of Lamech, for a man to be only a murderer ; the heroes of history require to be studied, to be anatomised, and their forms compared until they are seen to have the base, brutal faces of Lamech ; they have not attained to the noble position of being able to glory in their shame. 7. What men require at this point is to return to Adam and Eve ; to revert to the line of Grace ; because Grace is not dead ; the Seed lives in Seth and Enos.

"The Book of the Generations of Adam" requires to be conceived as another beginning, a recurrence. What the

generations of the Heavens and Earth have revealed are the particulars of the great physical ideals that are regnant in the spiritual world of Grace as related to the problems of good and evil. 1. Adam, it will be observed, is a seed or root ; at first he is in the likeness he bears to God ; then there is a change in the order of thought ; he has a son who has in him inherently the image of God ; but, this son as derived from Adam is in the line of Grace, thus after the image of Adam and in his likeness. 2. All men are the sons of Adam, thus when analysed they are the children of God, in His image ; and they are also in the image of Adam, the earthly. There is, however, another mark of distinction ; there is another man, like Israel in Jacob, that is yet to come, who will take the place of the Jacob spirit. This is the meaning of the analysis of Seth, he is not one only, he is three ; he is like God, like fallen man, and there is the likeness to Christ, the Redeemer. 3. Enos carries forward in himself all that is in Seth, but in him there is not only analysis, there is spectrum analysis ; that is to say, this son of a threefold prism man is a prism ; through him there passes the light from Heaven known as faith and the result is worship, the calling on the Lord's Name ; and the light of Heaven changed into a spectrum upon the earth. 4. Cainan is light, prism, image of God and power ; he is the possessor of all these ; they are his inheritance. The Force of the universe is conserved in him, centred in him, and it is the correlations of all the forces in the universe that constitute his being. 5. Mahalaleel is the exalted power as transfigured ; he has been changed into Life, thus he is raised above material forms and forces ; he is their lord to possess and use them in all biological processes. 6. Jared, as ruler, conveys here the conception of cells and organs ; of anatomy as discovering the use of organs ; and of organs as having lordship over the inorganic and cell life. Anatomy differentiates all organs as complex ; there are the processes by which there is change from protoplasm into the organic cells and tissues, and many organs. 7. The development here it will be perceived is to Enoch, that is to man, as sanctified into the divine form as compared with many forms. The morphologist has to study this unique form as compared with all other forms among men ; the man that walked with God, talked with him as friend with friend, and returned to his home in the heavens

without passing through the dark river of death. 8. Methusaleh, as the son of Enoch, is a strange complex study. He is the son of one who did not die; of a man different from all other men; a man in whom there was perfect physiological function, thus no disease or pain in his spiritual organic body. What this suggests is that the heavenly may be as a "dart" to pierce the earthly; a means of causing pain to the earthly; a persistent consistent life of pain, sacrifice, suffering; and, yet this man, this biology, these organs and all their functions, lived through, or saw all the descendants of Adam. The ideal is very complex; this is gracious love as Sacrifice; the living Seed that death could not destroy; the living that turns death and the grave into germinating life. This is a dart, or a spear of light, of electro-magnetic powers, that comes with every spring and the Light says, let there be life and there is life. 9. Lamech as a figure represents Spiritual power, as arising out of the divine man and his immortal son that suffers, dies, lives and cannot die. The only way of finding out what this means, is to follow down the stream of history to the point where the Divine Man is found; where Life survives death, and Life returns to Heaven in spiritual power. What history suggests is that this is the manifestation upon the earth of a new form of life; it is the Spirit of Christ as revealed at Pentecost; the beginning of a new age. 10. Noah represents the Christian dispensation; this is where Grace, Peace and Comfort are to be found in the great spiritual truths revealed to men by the Gospel of Christ. 11. What follows in Genesis and in history is expressed in the thought that men and angels, the earthly and the heavenly, the carnal and the spiritual were united together, as in marriage, and their children were as giants in the earth. 12. The results were not for good but for evil, thus the record given about that race is that they did evil continually; and, in a true and real sense, such a judgment is not an unfair representation of that strange race of human beings that have possessed the earth during the past years.

What the student will observe here is that these visions of history are ideal and real; they are revelation, prophesy and history; they are the seeds of far reaching events; they reveal the Divine Purpose of Grace; and these are the external, visible, written forms that men have possessed through past ages. It is in this sense that they are said to

be physical, that is like unto the physical in nature. The analogy may be carried farther in this way, that the revelation is as it were in the womb of time ; there is no spiritual consciousness, no true recognition of the spiritual as permeating the physical ; and yet the physical has inherent in it all that is to be developed in history.

“The Generations of Noah” take up the story ; what they teach is that even though evil appears to be regnant everywhere, the Purpose of Grace is not forgotten ; there is a way of Salvation ; and there is judgment upon evil doers. 1. Considering Noah and his generations, what they teach men is that there is provided by God, in Christ, a true and abiding way of Salvation ; and that way is by the Ark, some say by the Church ; but, passing by all forms, the true meaning is Christ, as Seed, under all forms as conceived by men, in harmony with the Divine Will in Grace. 2. To be in Christ, is to respond to His call, by obedience ; this is life and peace. This means as the analysis of all the thoughts of men about Salvation, in all their correlations, that it is to see, by the light of Faith, that to remain outside means death and destruction ; and to enter in is safety. Here the question in the light of analysis shows plainly that the problem is not that of moral fitness ; because what enters the Ark is imperfect and unclean, and even creeping base things are allowed to enter. 3. This thought is further elaborated, as by light, the prism and the spectrum ; not only is man there, but beasts, cattle, creeping things, fowls and birds. It is quite true that this appears to be chaos, but it is not so, for there is divine order, two and two, male and female, in whom there was life. 4. The Ark was shut ; the flood came ; for those in the Ark the gift of God was life ; for those not in the Ark, death. Mercy was striving with judgment, and Mercy is the survivor. Here again the conception arises that the conserved Force regulates all forces in their correlations. It is the electro-magnetic forces of Heaven that survive ; they are indestructible. 5. Life survives death ; this is the great truth in biology ; the intellectual raven and the dove of peace go forth together ; the former to live upon the dead ; the latter to return again to the Ark of safety and peace. 6. The dove as messenger of love is again sent forth, to return with the olive leaf of peace and hope ; thus where evil reigned unto death, life has survived. It is the work of the

anatomist to study all the forms of life that have survived. 7. The earth has been baptised for Salvation; the curse has been removed; the Altar of Sacrifice speaks peace; and the stain of murder has been taken away. The Cloud of judgment is passing away, the Bow of Glory is chasing it away; and there is a Covenant of Grace ratified in the Heavens and upon the earth. 8. But men must not assume that they are the actors in this great Covenant; they are onlookers, students, morphologists; they can perceive the perfect form of the Son of God in Grace with the crown of glory on His Head as standing between them and destruction. What then is the record of history as related to mankind? It is forgetfulness and self-indulgence, shame and nakedness, cursing and blessing; and all this means perverted functions, and disease, and this is the special study of physiologists and pathologists.

"The Generations of the Sons of Noah." 1. These are to be conceived as dealing with the problem of development in a saved world. The particulars as to the way of Salvation have been revealed; the individuals saved are known; the problem here is one about thoughts, not about things; about signs and words and what they mean in their generations. The student has seen the old evil world, Noah, the Ark, the Flood, Salvation, reconciliation and peace in a new earth cleansed by the baptism of water, and the question here is that of a mental survey of the sons of men born after the Flood. What has to be remembered is that these are the survivors, the inheritors of the earth; they have inherent in themselves all the past, in all its forms, and it is by them that Salvation is to come; it is in their generations. 2. The student will analyse with care the sons of Japheth, with this thought in view, it is in them as living and organic, if only in physical form at this stage, that all the future of history is to be found. The conception is this, that the first of a series is always found to contain all that will be developed out of the series. Japheth is like the physical body of the child, the child will grow and in due time mental, moral and gracious powers will be revealed. Japheth is the ever extending; and, as historians know, the physical sons of Japheth are now regnant over the whole earth. 3. The sons of Ham, as related to man, and to mankind, may be here conceived as dark, perverted spirits; the carnal and sensual

men; those who are earthly, and who by loss of heavenly polarity do not perceive truly, that which is to saved men true and right. The sons of Ham are under the curse of spiritual blindness thus the refraction of light ends in chaos and there is no divine spectrum. 4. The Sons of Cush are the children of darkness and of wicked deeds; and this is the meaning of Nimrod, the mighty one, the hunter, the founder of Babel. This is power regnant as perverted, dark, despotic, devilish; and the companion of Nimrod is Asshur, the founder of Nineveh. 5. What the Seer is looking for among these ancient empires of the East, is Life, but none can be seen; it is despotic power, great empires, mighty hunters and famous cities; all now lie dead and buried under the sands of the desert. Is there life in Mizraim, in the two Egypts? There is of a kind; there is intellectual life, and a river of life, surrounded by deserts without life. It must be so, the Intellect is not a dead, dark, disorganised thing; it is light as changed into life; but the life is circumscribed by the great deserts, and the source of its life is not in Egypt but in the mountains and in the heavens far away at the Sources of the Nile. 6. To study life, the moral life, the student must turn away from Egypt and consider Canaan. This is the land of promise; this is where angels have been seen; where patriarchs and prophets lived; and where the Son, the Heir, walked with men. It is seen under the curse; Canaan possesses the sacred land; traffickers and merchants, carnal, earthly, sensuous men possess the divine, moral heritage. The parable of life here is so plain that skilled anatomists are not required to dissect the organs; the land of moral purity and goodness, of truth and righteousness is desecrated and it is Canaan, not Israel, that is the inheritor. This is a far-reaching parable of life, it will repay careful study; what appears to be suggested is that the moral nature is in man, in nations and in a land; in pre-historic times, in Canaan, in Judah and in Christendom, the story is ever the same, the inheritors, those who reside in the land, are the sons of Canaan the cursed, and they are not the Sons of Grace, the children of God. 7. What men have to learn is, that things are not what they appear to be; and that men's thoughts are not a true representation of all the facts. There is a Name above every name; a true Form and Image of the Divine; the Father of all the children of

men who have been strangers and pilgrims in the earth ; the passengers who have been seeking for a better country and the City of God. These Children of the Name have been born, and they have lived ; but they have never realised, discovered, found their inheritance. They have been dwellers at Mesha, and in many places, but the strange thing is that they have failed to discern their true position and condition as the Children of God, their heavenly Father. In all history only the One Man can be found who discerned what all these things mean ; and this conception is expressed in the thought that He came from Heaven ; brought Heaven with Him ; lived in Heaven in His Father's House upon the earth, and when He returned to Heaven He left Heaven upon the Earth in the hearts of men ; the Name in radiant light was written upon their souls. 8. What the morphologist fails to find is, that any trace of the Sacred Name is to be found in the whole earth, in the land of Shinar or among men. What he sees is earthly men ; poor slaves working under cruel taskmasters ; building great towers of confusion for monstrous tyrants. As he watches them he discovers that they are not really men ; they are automatons ; they do not understand one another ; they get confused ; they leave their work unfinished and wander away atom by atom, dead men, dying men, and being buried wherever they fell down upon the face of the earth. Not healthy function, but chronic, morbid, fatal disease and death is the story that comes from Babel. The record is perverted power as despotism, disease, darkness, intellectual perversions, moral disorder and idolatry ; this is the meaning of Babel ; this is the corrupt heart of humanity ; and, all who are earthly and carnal, have within themselves this spirit of enmity against God.

"The Generations of Shem" follow those of the Sons of Noah. The recurrence and order of development seem to narrow the outlook ; there is limitation here, to one family out of three ; but, it may be worthy of notice that this is how development takes place. It is so in all generations in this sense, that the octave notes, the first and eighth, send forth the same sound. 1. The root idea in connection with Shem, and his generations, is that the Name is therein ; what the Name will mean is what the student can make of it ; to the ignorant it is only a sign that they cannot read,

or understand ; to the learned it is what they can discover in it. For example, in this Study, the Name is translated into Light and Life ; and in Scripture the Name is translated into the Almighty, and Jehovah, or the " I Am," the ever living. As related to the Intellect, to names, signs, and correlations of thoughts, it may be translated here as Force and Light. Noah tells men about the light of Salvation as it is cast upon their pathway. The Sons of Noah from this aspect may be said to analyse the light, or matter, into its related and ultimate conceptions. Shem and his generations take up the parable of the light, the prism, the spectrum and spectrum analysis. All this, and much more, is inherent in the Name ; in philosophic language, the Name is the One, and all the generations arising out of the Name are the Many. 2. Arphaxad as a sign, or name, may be said to begin the analysis of the Name and the strange thought is that it may be expressed thus ; the free man, and the man as limited. These thoughts express very distinctly the powers of the intellect ; as ample freedom, and as limited to relations of thoughts and utter inability to transcend relations. 3. Salah, as a sign, in this realm of thought, speaks of development, in this sense, that what has been analysed, as by chemistry, can be transformed into spectrum analysis from matter and chemical elements ; it is light and heat that evaporates the elements ; and they are all in spiritual order harmonising light and its refractions in heaven and earth. This is the vision scientific, not what men find in names of things ; it is the realisation of what is inherent in the light of truth as divine order. 4. Eber, as a sign, carries with it the conception that things and thoughts, light and matter, elements and spectrum rays, are all things that are ever-changing ; they are passing away ; they are strangers in a strange land ; the Heaven that is in them means the correlations of all the divine forces and their conservation ; and it is only those found able to walk in the realm that is electro-magnetic who have any conception as to what these things mean. 5. Peleg, as a sign, was born at the time when the great division of races and nations took place. The thought here points in this direction ; it is by division and disintegration that what is inorganic is reduced to protoplasm. This is where life begins. If men were to say that Life is the child of Light, they would express a true thought ; but

it does not follow that men understand all that is inherent in these names. It would not be out of place to say that Peleg means biology ; the separation of the living from the dead ; the inorganic from the organic ; but here again the name means so much more than the student is able to put into it. He is dealing with a germ seed and not with a tree ; with the unity rather than the diversity ; or, if men are able so to think, all that is living and seen, but not relatively known or understood. 6. Reu, or Raguel, as a sign is God's Shepherd ; it is Life made manifest ; Life in organs ; Life in the Vine ; Life in the Man ; Life in Mankind. It is not the organs that create the life, but the life the organs. This is a strange conception of a Shepherd's functions ; but in a true and real sense this is the teaching embodied in the parable of the true Vine. 7. Serug, as a sign, conveys the conception of the Branch ; a name used by one of the prophets as referring to the Messiah. The Branch, in the light of morphology, is that new heavenly Variation of which men can only say, that it is an offshoot from the root of Judah ; but how the Divine Variation took place passes the comprehension of men. What may be observed here is that the Branch, and the Incarnation, seem here to lose their miraculous forms ; the Branch is not something entirely new ; the Incarnation is not the Divine Light and Life under new forms ; it is the original Light and Life entering in where the Light had become darkness ; and the Life had become corrupted. Men may say, but this is the Light of Grace not the natural life ; it is spiritual not carnal ; it is heavenly not earthly ; and all this is quite true as related to men and their conceptions ; but not as related to God, the Divine Light, Life and Grace. Care is required here to define these conceptions ; both aspects of truth require consideration ; only men require to be careful not to appear to divide the divine unity through their ignorance, and their perverse ways of reasoning about matters which they do not understand. The thought may be interpreted by the conception of grafting ; the human tree had been allowed to run wild ; into this wild tree the graft from Heaven is inserted and it lives, but what has really taken place is not merely the process of grafting, but the wild stock carries a new Branch, that is derived from the original tree of Life. 8. Nahor, as a sign, carries with it the thought of breathing,

burning and living. The conception might be expressed in this way ; this living Branch has a body of its own ; it is living, spiritual and true ; it is also a body perfect in its functions in the light of physiology. But, in the environment of Earth, among sinful men, then this body of Gracious Life may become Altar and Sacrifice ; the means by which the Light of Life may become the Saviour of mankind. 9. Terah, as a sign, suggests delay, tarrying by the way. Here the Intellect fails ; it may leave Ur, and the Valley of the Euphrates, but it will not reach the land of promise and the City of God. This, however, has to be noticed ; the children of Terah are numbered with Terah and the generations of Shem. In a sense they are the generations yet unborn ; they are Abraham, Nahor and Haran ; they are Grace as Faith, the Moral realm and the Intellect, in another dispensation. It may be conceived that this is the vision of the generations of Shem ; the Name above every name is in them all ; they are the many forms into which the name has been manifested or has lived ; in the great synthesis the names revert into the Name, and this is God, the God of Grace, of Life and of Light.

“ The generations of Terah ” do not seem to require special study ; the thoughts may be expressed in their order thus : 1. This is a spiritual family. Terah inherits all the past ; Abraham is Faith, Grace, the Type of Christ ; Nahor is the moral nature ; and Haran the Intellect. 2. Haran is the father of Lot, of Moab, Ammon, and all their incestuous intellectual children. 3. Haran lived, and died in Ur, before his father Terah. He represents all the intellectual activities of the Chaldeans ; but in Terah, Grace survived all intellectual developments. 4. Abraham married Sarai, the gracious mother and the mother of Grace. 5. Sarai was barren ; she had no child. Nahor married Milcah, the daughter of Haran, and had children. This is the psychical parable ; the moral and the intellectual prosper, and they claim their inheritance ; faith and grace live on, and there is no apparent fulfilment of God's Promises in Grace. 6. Instead of the inheritance, the heir, the nation and blessing ; it is the weary journey away from the earthly and the carnal to seek a better country. Terah tarried by the way ; he settled down in another Haran, an intellectual land of promise, and there he died.

1. But all this is introductory, in this sense, it permits the student to tarry by the way ; to turn aside from the highway of the great world ; to hear the Voice of the Lord and to see what was invisible to Terah, Nahor, or Lot. When Terah was wearied of Ur, Babel and the great world, and could find no rest therein, then the Lord called Abram and gave to him the promises and the blessings of Grace, as related to the past, the present, and the future. All the particulars of land, nation, kingdom, and blessings to all families were given to Abraham ; and he made them his inheritance by his faith and obedience ; his reverence, fear and worship of God. 2. These mean the true religious spirit ; it is waiting by faith, seeing the invisible as compared with the earthly. A true analysis must take these into account as well as the plenty and famine, Palestine and Egypt, relations and servants, silver and gold, flocks and tents, and all the things about which worldly men are so anxious ; and about which there is so much strife. 3. Worldly things, carnal thoughts, covetousness and pride, are known to be the means of war, strife, murder, slavery, and all kinds of evil. It is only necessary to put the prism in front of this darkness that can be felt, and men will discover that for such evil-doers there is no prismatic spectrum. This is the way to hell ; and it is paved with wealth, robbery, wars, murders, slavery, and all that is derived from the devil. Whilst the way of Grace, is rescue, salvation, restoration, peace, righteousness and self-denial. 4. Faith thus conceived lives in a dark world ; it is night and not day ; it is the divided sacrifice on the altar and not the whole burnt offering ; it is the foul evil birds swooping down upon the carcases on the altar ; the deep sleep, the horror of the awful darkness ; it is Egypt, the Desert, the earthly ; and yet there is hope for those who have faith and can see the Pillar of Cloud and Fire. They can walk abroad, look up into the midnight sky, see the stars and try to count them ; and when doing so they hear the Voice from Heaven saying, " So shall thy seed be. " This is the mystery of the righteousness that comes to men by the way of Faith ; this is what is meant by faith as regnant in the midst of all earthly troubles ; it is believing and trusting the Word of the Lord. Is there anything more magnificent on the earth than this, a man trusting the Lord Jesus Christ at the very time when all that is earthly is in

ruins? This is where scientific enquirers will find the origin of life. They say they will find it in protoplasmic matter; the heavens laugh and say to them, look for it in the smoking furnace and burning lamp; in the Pillar of Smoke and fire; in the Shekinah of glory. This is where the Seed of Life is to be found; and this is the life that will possess the promised inheritance. 5. Life, the life of Grace, has to be studied, as a biology, in the family. What will appear rather strange to many is that this life is not found in Heaven, in saintly families, in Utopias, in Societies, or Churches; but in the midst of a Canaanite, earthly trafficking people, and in such a home as that of Abraham. Grace and Faith live in a world of ignorance; they are as children in it; they are seeking for the City of God, and they fail to see it. Apply this thought to Abraham, Sarah, Hagar, Ishmael, and Isaac, and the biology is understood. It is thus Grace lives and is developed; and it is in this way the Purpose of Divine Grace is revealed to men. It is the home, marriage, the family relations and correlations that constitute life; it is Sarah or Hagar, Ishmael or Isaac, it is bondage or freedom; it is wrong ways of trying to find right ends, instead of living in gracious love. 6. The thinker will here perceive the importance of the analysis, or the anatomy, of the story of Hagar and Ishmael; of Sarah and the promised son Isaac; the visit of the angels, and the annunciation; the wickedness of Sodom and its destruction, and the fate of Lot and his family. 7. When the Son of Love and Grace is born then there is gladness; the mother laughs in her joy; and all that hear the glad tidings rejoice with her. But this also is where there is sorrow and trouble in the home; because the firstborn by the Egyptian woman is no longer heir; it is the child of love that is heir, and the unworthy carnal son is cast out of the family circle. This is where the morphologist will study definite types; and the Apostle Paul has given important comments upon this interesting subject. 8. The Physiology of Grace and Love, of Faith and obedience, has to be studied in that journey, for three days, from Beersheba to the Mount of the Lord. The body is there; the altar and the sacrifice are seen; and the children converse with each other on the way, not knowing what their journey actually means. What is plain is that atonement is called for; that a sacrifice is required; that

the lad Isaac is not the one required, though he may serve as a type ; the Lord will provide the Sacrifice ; it will be accepted ; sinners will be forgiven, and this is the mystery of Substitution, of the one Sacrifice for sin as offered by Christ upon the Cross for mankind.

Here it is necessary to pause for a moment to consider the position. What has been revealed is an objective revelation of great importance ; it is there for men to study ; it is brought down from Heaven to earth, and they can see it with their own eyes, hear it with their ears, and thus by perceiving, they can conceive all these particulars as subjective thoughts. From Creation to the Mount of Sacrifice, and beyond it, there lies before men a wonderful panorama of great events. Light has been revealed from Heaven ; Life has been manifested in the earth ; families have grown up ; murder and martyrdom have taken place ; society has been organised, and the race of Adam has been in possession of this world. Wickedness has become regnant ; a way of Salvation has been found, and a saved race has entered into possession of a purified world as their inheritance. The Name has been made known to men through many names ; men have been taught that they are free, yet limited by law. A favoured race has revolted in spirit against the absolutism, ignorance and idolatry that have degraded men ; and the pilgrim fathers are seen upon their journey seeking for a promised land and a City of God. But the most remarkable revelation is found in Abraham and his family, because here Grace has come down from Heaven and appeared upon the earth, in signs and symbols, in men and women, and in the Voice of the Lord and the presence of angels. All these revelations are more than pictures, they are problems ; they present the past ; they speak of the present ; they reveal the future. They are all there to be perceived and conceived ; they are an inheritance imperishable. Men have no conception how valuable these revelations have been, and still are, to mankind. They have to be isolated in this historic fashion ; and, if men could only see the vision, this is the first City of God set up upon the earth, foursquare, most wonderful. It requires the eyes of the poet to survey this goodly City and study its bulwarks ; and yet it is said that some men are so blind that they can see no city and no river of life in these early chapters of Genesis. Men may not believe it ;

but it is actually true that when Abraham stood on the Mount of the Lord he looked back and saw the morning stars singing their songs of praise ; he saw the Heavens come down to the Earth with Salvation and redemption ; and looking away down the centuries he saw the Lord of Grace and Glory and was filled with joy ; he saw all nations blessed in, and by Him, and his heart was filled with gladness. The strange thing about life is, that it is seen everywhere on every side ; that it is a valuable personal possession ; that it is an inheritance to be realised ; and yet, when the eyes are opened what seems amazing is that Life is Christ ; and Christ is the Universal and the Eternal. This is what the Seer can see in the Spirit ; what thinkers require to do is to try to understand Abraham ; to stand by his side ; to have the same Spirit of faith ; and to follow him by the same way to find the City of God. The conception here is that one of the rivers flowing out of Eden has been followed from its source ; there is now required recurrence ; a return to the river of life at its source, and from thence to begin again and run down that river as far as it can be followed. These forms are useful, because they help the thinker to see his way more clearly. It is not to be conceived that the information gained in surveying the banks of the first river is of no value ; this is not so ; it is all carried forward by the explorer ; it is all helpful ; it is all analogous ; and yet the scenery is quite different, and the thoughts that arise take new forms. As the method of study is now plain, and not difficult to understand, it will not be necessary to take up so many details in following out the order of development.

1. Abraham is not represented in Genesis as having generations ; he is like a new creation ; he is like a lake far up among the hills ; the great reservoir as the source of faith and blessing to mankind. He is the fountain-head of psychical revelation ; and it is in this sense that he is a unique figure in history. Ishmael has generations ; they have their names, their towns, and their castles ; they are twelve princes and twelve tribes, and their home is from Egypt toward Assyria. It is not necessary to add more about this son of an Egyptian mother by Abraham ; he is the first-born son, and his history is known. 2. The generations of Isaac are not so simple, they are more complex, and thus the necessity of careful analysis when studying them. They are twin sons, Esau

and Jacob ; they have a strange history in the womb ; they are unlike each other in appearance and in their aspirations ; the one is a hunter, the other a shepherd ; the one will have what he desires to obtain now, whilst the other is willing to wait ; the one sells his birth-right for a mess of pottage, and the other gives the pottage for the birth-right. They both desire to get the promised blessings of Heaven ; but the elder brother by despising the birth-right lost the blessing, and all these things are great spiritual truths which require to be analysed with the greatest care. 3. The younger brother got birthright and blessing ; the elder brother was angry and would have killed his brother, and thus Jacob had to flee for his life. It was at this crisis in his life that in the dark night at Bethel, Jacob saw the way to Heaven, the angels, the open heavens, and the Lord of angels. It is not necessary to emphasise the thought that the man thus privileged to see what Jacob saw, must be changed by the vision ; he was another man when he resumed his journey, even though he was going into the great world to fight the battle of life with worldly people. This is where the Spectrum analyst will try to find the Spectrum, but he must not be disappointed if there is failure ; he would be a clever man who would take the light of Bethel, pass it through Jacob and find a perfect Spectrum. What he does find is Laban, Leah, Rachel, children, family cares, anxieties, troubles, jealousy, strife, covetousness, wealth, the Voice of the Lord and separation. This was Jacob's Desert ; and also his sojourn in the far country ; and it is worthy of notice that amid all these experiences of life the Lord of Bethel had been with him, and prepared the way for his safe return. 4. The Lord, the Almighty, met with Jacob at the ford of the Jabbok when entering in to take possession of the promised inheritance. The Conserved Fountain of Power wrestled with a puny man in the darkness, and what happened was not that the man was destroyed, but he was, as it were, supported and strengthened by electro-magnetic energy. The Forces of the heavenly Grace were so marvellous in this man, that the Lord of Strength took away his old name of Jacob and named him Israel. It is here once more that the mystery of life is referred to in this form ; Jacob asked the Name of the Wrestler ; he got no answer to his question, but he received the blessing of life ; he called the place " Peniel ;

for I have seen God face to face and my life is preserved.” 5. This is what explains the kindness of Esau and the reconciliation of the brothers. Who but the Lord could touch the inmost strings of life and change one who had cherished the spirit of murder, and in its place give the spirit of loving affection and kindness. “Is anything too hard for the Lord?” His strength is wonderful; but when it is a problem of life, then indeed the conditions are changed; it is His own Life that gives life, and sustains it, in a Jacob, or in a Esau. The analysis and biology here takes a strange form; the generations of Isaac have run their course, and it is the generations of Esau that require a moment’s consideration. What a strange vision rises before the eyes when they are turned to Esau, his wives and children; his children born in Canaan; his great wealth in riches and cattle; his home in Edom; his descendants, as dukes and great men in the earth; his alliance with the Horites, the cave-dwellers, and their dukes, and the kings that reigned in the land of Edom. All these things are interesting; they have great significance spiritually; but what the student will look for is not the earthly glory that passes away, but what was the life that sustained all this power, wealth, honour and glory, and how much did Esau realise that all these blessings came to Edom through Abraham and Isaac from the Fountain of Life and Blessing. 6. Esau is conceived as the inheritor of life; as despising his birthright; and yet he receives blessing from the hands of his father Isaac. What is peculiar in the story is that there is no consciousness of life; and that the man and his generations are worldly men. This is the old story of the life physical; thus the careful thinker will not be hasty in jumping to theological conclusions which may not be in harmony with all the facts. With “the generations of Jacob” the position is changed; the revelation is still psychical in its order; Esau is in Edom; and Jacob is living in the land of Canaan. The problem that is presented to view is one requiring the careful study of the anatomist; the analysis deals with the home and family; how Israel loved Joseph; why his brethren hated him; how Joseph had dreams, and told them to his brethren; and how these were as fuel added to their hatred, and made it so intense that in their hearts they put him to death; and in their madness they sold him into slavery in Egypt. The-

other aspect of family life is the home of Judah, his children, and companions, and these require careful consideration. It is the mystery of life that Love and Grace should descend to service and the prison-house; and that the chief ruler in the family should behave as did Judah and his sons. There may be pleasure in analysing the life and works, the healthy organs of one who serves and saves; but there is no possible pleasure in anatomising a diseased body that is full of morbid accretions, inflamed with passion, or dying by gangrene. 7. The problem of morphology here is that of Egypt and the Egyptians as compared with Israel, Canaan and the Canaanites; the captain and his wife; the prison and the prisoners; dreams and their interpretation and weary waiting, serving, and watching for the day of deliverance. 8. Life survives death, the grave and the prison house; it is life that brings to men interpretations that cannot be solved by intellectual thinkers as sages and wise men. It is Life that brings blessing to men, even the bread of life, and it is Joseph that is the type of the exalted life in this world. For the fuller explanation of the Physiology of the Divine Life men require to turn away from Joseph, the ruler over Egypt, to the Lord Jesus Christ, the Ruler over the whole earth; the one is type, and a psychical revelation, to be studied; the other is the Lord of Heaven and Earth, the Lord of Grace and Glory, the Son of God, and the Saviour of the world.

The generations of Genesis close with the exaltation of Joseph in Egypt and his beneficent rule over a famine stricken land as restored to prosperity. What has been revealed is the wide objective revelation that all men can see; the great inheritance of the masses of mankind. There is a change in the order, the physical becomes vital, or psychical, or both, and it is the subjective revelation of the gracious life of faith that is the study from Abraham to Joseph. In a real sense this brief story is the nucleus of the Mind of the realm of Grace; it is to the Bible what the Mind is to every man; it is out of these external and internal kingdoms that he must go forth to find his way to the promised inheritance and the City of God. The figure of thought, that the Mind as within the brain, is in the thralldom of Egypt, the worldly power, is correct; this is the psychical position. There is in man that which is greater than Mind, Spirit and Intellect;

and what men know from experience is, that these will not be limited, cribbed and confined to this narrow strip of earth. The river of life flows through the Mind making it fruitful ; therefore it is not reasonable to suppose that Egypt can hold Israel in bondage. These are fundamental thoughts, therefore, it is not strange to find that Israel, as redeemed under Moses, is said to be God's firstborn son ; or, to read this about the child Jesus, " Out of Egypt I have called My Son." It is the intellectual realm in Grace that is now the subject of study ; this is Ishmael Abraham's first-born son by Hagar ; the Desert is his inheritance from Egypt toward Assyria. From the great power of this world, to the despotisms of the East it is the Intellect that bears sway ; and the chief characteristic of his government is that his hand is against every other man's hand. If men do not understand what this means then let them study empiric history, philosophy, and theology.

1. The thinker must not permit himself in this quest to be limited by the thoughts of other men ; he must see and understand his position ; he is not under the heel of the Egyptian tyrant making bricks without straw to build monuments for the glory of men ; but upon the plateau far above the low level of Egypt, and looking down upon the scene of the Exodus. This book is the visible panorama of the great Redemption, as summed up in tyranny, bondage, brick-making, taskmasters, the whip, insolence, cruelty, cunning so devilish that it sticks at nothing, not even the wholesale murdering of innocent babes. It is, in a true and real sense correct, that God came down by His Spirit among men for judgment and mercy ; to punish evil doers and to set the oppressed free. This is the place of the death of the firstborn of Egypt and the Passover, freedom and baptism. It is the story of a nation born in a night, setting forth under the Guidance of the Divine Spirit, as symbolised by the Pillar of cloud and fire. It is a mighty song of thanksgiving in which women and children join with all their hearts ; for the Lord has triumphed gloriously, and the proud ruler of Egypt has been drowned in the sea. When the Children of Israel, the sons of Jacob, the daughters of Sarah, Rebekah, Leah and Rachel, forget this Song, they will deserve to be forgotten. What is required is not forgetting, but uniting ; for, in deed and truth, this also is the triumph song of every

Christian mother with the birth of every child. Is it not time that Jewish and Christian mothers should begin to see that the Song of Miriam is as the Songs of Hannah and Mary ; they are joyful outbursts from the hearts of mothers everywhere. Can they not understand that the birth of Israel, of Samuel, and of Jesus, is the sign of their own deliverance and that here there is neither heathen, Jew, or Christian. When the birth pangs are over and the children are born, it is well to remember that in the hour of redemption and delivery, all women are sisters, no matter to what nation, class, or religion they belong. Mothers, the hour of delivery, the birth pangs is once more upon the great mother of all mothers ; she is in great pain, and straitened, until the Child of Destiny shall be born. Enter into sympathy with her, and with one another ; for assuredly when this Child is born women will have cause for joy and gladness. It is not necessary to refer to the journey to Horeb and all that took place there ; these are details for Students, and they are of great importance for all the sons of Ishmael. 2. The Book of Leviticus requires to be handed over to the analyst ; it is the psychical world of man, family, society and nation. It is not an easy matter to separate the good from the evil, the pure from the impure, the truth from error ; the sign from the things signified ; but all this is useful ; it is what intellectual men find pleasant and useful. To some men it may seem useless work ; but this is not so ; the work has to be done, and the workers should not merely find joy in their work ; they ought to be encouraged in their labours. 3. The Book of Numbers is intellectual empiricism ; and it is also national perversion and rejection. The way was clear ; the land to be inherited was near ; and there was nothing to prevent the occupation. Nothing but the darkness of unbelief and spiritual perversion ; they could not enter in because they would not ; the light of Truth failed ; the prism was imperfect ; the spectrum was chaotic, and it could not be deciphered ; thus the result was schism, strife, rebellion, complaining, the doom of the Desert for 40 years, and death to the generation that left Egypt. 4. The Book of Deuteronomy is the Song of Moses with the light of Truth in his heart ; the past, present and future were all before his eyes. What he saw from Pisgah was a great heavenly vision ; there was not only light in it ; there was divine-

power also ; it pierced heavenward far beyond clouds and atmosphere ; it reached the region of ether and of electromagnetism ; and in the correlations of the forces that met within him, he was in touch with the Fountain of Conserved Energy ; and it is in the light of these thoughts that this great Book should be studied.

There is a break in the order of development at this point sufficiently wide to call attention to it. The body of Moses lies in the grave where angels laid him to rest ; the Israel redeemed from Egypt is dead in the Desert, and yet Israel is not dead ; there has been in the nation through all the years of wandering the nucleus of life ; of new and abundant life, and thus Joshua, Caleb, and the new generation of Israel are the living, in truth, righteousness and grace, to bless and praise the Lord the Redeemer. 5. Truth is Life ; that is to say Light is the Mother of Life ; that is a definition that might rejoice the soul of any right-thinking biologist. Is it not a step in the right direction toward finding out the mystery of the origin of Life ? Passing this by on the way, what the student will observe is that Joshua is the type of Truth ; his symbol is the two-edged sword ; and it is the Truth that has found the Way to the land of Life. The promised land is the land of Life even when possessed by Canaanites ; what they do with it is that they desecrate it, make it into a land of strife, enmity and murder ; they degrade it from a temple and home for the children of God into a place for traffic, money changing and idolatry. The land of Life does not belong to the Sons of Canaan ; it is the portion set apart for the faithful children of Abraham. It is not necessary to enter into details as to the history of the biology of this land ; it is Eden, Palestine, or the human Soul ; it is East or West ; Russia or Great Britain ; the all important thought is this, " the Earth is the Lord's and the fulness thereof ; " thus it is waste of time to argue about family, or race rights, seeing the Lord over all claims all, has the Divine Right to all ; and it is to His Children of Grace that He has given it. 6. This does not mean that there is to be no enquiry, careful anatomy, division, differentiation of organs ; the attainment to the knowledge of all truth as related to this land of Life. What was the land of Canaan becomes the land of Israel ; what was earthly and natural becomes spiritual ; and what was held by

physical forces becomes living, organic, articulate as defined portions of the man and the nation. 7. It is at this point the Vision fails ; the personal and tribal anatomy may go on ; but this is individualism, mine and thine ; not thine but mine ; and thus strife, contention and war. There is no science of morphology here ; no conscious knowledge of forms. There is degradation ; Israel becomes as Canaan ; Canaan is as good a type as Israel, and Syria, Moab, Ammon and the Philistines are stronger than Canaan or Israel. 8. The result, therefore, in Israel is most serious ; the ideal is lost ; the Commonwealth becomes so common that it is trampled almost to death by raiders and tyrants. There is no wealth left in the country, and even the annual crops are taken out of the land for the support of those who will not work and prefer to live by robbery. Those who are familiar with the history of the Judges in Israel know what this means ; the men of the nation are as traitors and cowards ; there are no wise councillors ; no faithful rulers ; and no law. Anarchy is supreme ; every man does what he likes ; it is not safe to go in the highways ; and this is the paradise of fools and rogues, the happy condition where all bad men are free and equal, where evil-doers reign, where society is corrupt, the family life desecrated, and there is no security for property or life.

The meaning here is not that God has ceased to care for men, women and children ; it is that men have ceased to love, revere and obey the Will of God. They have taken their own way ; taken the bit between their teeth ; and like mad creatures have rushed onward, and downward, seeking in their blindness their own destruction. The fact here, explain it how men will, or leave it unexplained, is just this : Men are so constituted that it is possible for them to do such mad things ; and to take from them this power would be to degrade them to the level of the beast that has no powers of reason. Men cannot have it both ways ; if they are beasts then it would be no sin for them to behave like beasts ; but, if they are men then they ought to know better, and be ashamed of themselves, when with the cunning of the devil they claim to be rational, and yet try to throw the blame of their misdeeds upon God, because He made them men, in His Own image able to attain to truth and righteousness. God reigns, as King Eternal, by Law ; men may rest assured that

this truth is invulnerable, unchangeable. What Sin means is, that men may miss the mark, and lose their way, in trying to find God ; but their mistakes and blunders cannot in any way affect eternal law. This is the very problem that Science is hammering upon until it is becoming red hot ; and what Science is proving more and more fully every day is that men are wrong, and that God is always right. What men have been taught through all the ages is that there is a way of repentance open for sinners ; that sorrow and tears, agony and blood, are found in this way ; and that the angels of Mercy and Grace are waiting in this way to receive, forgive and guide the lost. 1. At this stage of development, God, as it were, gets tired of men and their crooked perverse ways ; He begins His work of Grace in a woman, and it is Hannah that is chosen as the type of the means to be used for the revelation of Grace, Law, Truth, Righteousness and Mercy. The King sends His son Samuel, gives him to men through the woman, that he might teach them the awful folly of lawlessness, idolatry and evil doing. The son, when given back again to God by the mother, becomes the prophet of truth, the ruler in righteousness, and the priest to bring about reconciliation and peace. This is Samuel, the representative of the King of Grace. 2. What has to be remembered here is that the Lord's freemen are free in Spirit, they can choose to obey or disobey, love or hate, take the way to heaven or the way to earth and hell. What the Story of Israel tells men is that the people asked for, preferred, as their king, an earthly carnal man, who could lead them against their enemies with earthly weapons in the day of battle, instead of Samuel and the King of Grace. The story is told about Saul, and this experiment of men governing themselves, as other nations have done, and the end is disastrous ; the king becomes godless, helpless, hopeless, miserable, and the end is death by the sword on Gilboa. 3. Such kings live, die, and perish ; but the King lives and reigns. What the reign of David, the king, means is light and darkness ; conflict and victory. The light is there, but the prism is smeared with blood ; it is simply impossible under the conditions to find any divine Spectrum that will reveal to men what is in the chaos of empiric conflict. The man is like the king and his kingdom ; his heart is right and his life is wrong ; he is loved and beloved, and yet his

hands are stained with blood. He sings like a Saint, breathing the atmosphere of the poet ; and he falls into the horrible pit of sin and groans in spirit as if he were at the gateway of hell. He longs to build a beautiful temple upon the earth that will reveal to all men the glory of the God of Israel ; and he is utterly unable to keep his own house in order, to restrain his wicked sons, or purge away the sins that pollute the palace. The Davids of history have been many ; let men learn once for all that empiricism and despotism in kings and governments can never succeed ; it is simply impossible that through such a prism men will ever discover a true spectrum from the light of truth ; from the chaos in kings and governments there is no way of producing the pure heavenly light of truth. 4. Empiricism has no definite principles that are reliable ; in that realm there is no harmony of thought and no unity of spirit. Empiricists may cherish the best intentions in family, Society, State or Church ; but it is all in vain, there is no unity ; every man will build after his own fashion ; seek to attain to his own ideals ; set up Societies, States or Churches they think good for themselves and for others ; and the others will reject such ideals as of little value when compared with the noble conceptions they are prepared to bestow upon a grateful, or ungrateful, world. This is how men think and act everywhere ; they would even try to believe that their good wishes, and great works, are sufficient to make God their debtor ; then He quietly informs them that their views are mistaken ; they do well to try to please and honour God ; but they must permit Him to carry out His Divine Purpose of Grace in His Own way. This is another way of saying that development is not so simple as some men think ; they are not excluded from their little portion of the work, but they must not think that they are to take the reins of government out of God's hands. David will have a Son who will build God's temple ; but it would be a serious mistake to suppose that the earthly Jerusalem, the palace of Solomon, the temple made with hands, and all the pageantry of an eastern despotic kingdom could possibly be the City of God, and the glory of the universe. What men have to be thankful for in the Story of Solomon is that there is presented to their view, as something new to be studied, a state, palace and temple dedicated to the glory of Jehovah which compared most favourably

with palaces of kings, and temples built for idolatrous gods throughout the world. The Light from Heaven did descend when the earthly temple was consecrated; the correlations of the heavenly forces were made manifest in a kind of electric display; but it was earthly, not heavenly, carnal, not spiritual, and thus it was doomed to vanish away. 5. The Light failed to produce Spiritual Life; the electric shock passed away and men looked in vain for the Kingdom of Grace, truth and righteousness. What took place as taught by anatomy was death, schism, dissection, the body was divided into Judah and Israel. 6. The morphology was once more the comparison of earthly forms of States, of Judah and Israel, Egypt and Assyria; the worship of the Calf and of heathen gods; the temple was desecrated, the people degraded, and the rulers were animated by the same spirit as earthly kings. What took place in due time was the removal of Israel by the Assyrians; followed by the Captivity of Judah under the Babylonians. From Chaldea the man, the family and the nation had come obeying the Divine Call; to the same land they returned as prisoners and slaves; they had a great opportunity, and it had failed; but the Divine Purpose of Grace had not failed, because this development was required as a stage upon the way to the Divine Inheritance and the City of God.

Here another pause is required for the purpose of considering the position in the light of development; another of the rivers flowing out of Eden has been followed from its Source; and recurrence is again necessary to follow up the third river, known as the Hiddekel, where the prophet Daniel received visions from God. This river, it will be observed, arises at the same Source; its history up to this point is the same; and yet it is clear this is a new beginning, and it requires to be studied in its relations to the other rivers.

1. Passing by this figure of thought, what is suggested here is that history from Adam to Abraham is one consecutive development; the development from Abraham to the Captivity is a second; and the Story in the Books of Chronicles begins a third series. The first is the objective, or the physical; the second is the subjective, or the psychical; and the third is the intellectual, or the empiric. The conception is not that they can be studied apart; it is that they

follow in succession, and yet each successive development has to be studied from the origin in Adam and Eden. The Chronicles begin with Adam and end with the Captivity and the proclamation of Cyrus of Persia for the Restoration of the Jews. In other words, the psychical development ends in the psychical Kingdom of the nations in Persia; and it is out of this psychical realm that the new development begins. What is found in the Chronicles is the past and present, as related to the world and Israel; and what has to do with the future arises out of Persia as related to Israel and the world. As related to this special development there is a change in the outlook; the problem here is not psychical Israel and Palestine, it is Adam, Esau, Edom and mankind. It is Restoration and the Altar under Ezra. It is the City and its walls, the nation and the people of God under Nehemiah. It is the people of God scattered over the face of the earth as brought out in the story of Esther and the Divine Providence. It is the Story of Job and his friends discussing the problems of good and evil; disease and death; the life natural and the life spiritual. It is the experiences of men as related to Sin and Salvation, a realm of evil and a kingdom of righteousness; a way to the gates of hell and a way to heaven where the redeemed love and praise God. It is wise men teaching wisdom; and sages rehearsing their experiences of life. It is a Song of love, that suggests to men that after all the crown of life is love. These are the things men have seen and heard; what they have perceived and conceived; what they have reasoned about and experienced in their souls; the visions they have seen and the disappointments they have realised in this world. This is why these books are said to be the generations of Esau; they are the common things of life which all men, even if they are the Sons of Esau, may understand.

2. The generations of Esau have been in this way narrowed down to a few sentences; the Books are a series; and they follow in a remarkable way the development of the Method of Christ. What is stated here as to this series is applicable to all succeeding series; they are all found to follow the same order of development. The Visions of Isaiah when analysed are about the kingdoms of the past, as related to Judah and Israel; the King, the Kingdom, the wisdom and glory of God; the Suffering Servant; the New Jerusalem and the ingather-

ing of all nations into the Kingdom of Messiah. The Story of Jeremiah is that this prophet is called by God to speak to men about their sins; the judgment of God upon evil-doers; the overthrow of all wicked earthly powers; and the Restoration. The Visions of Ezekiel, the priest, are said to be mystical and spiritual; but what this means is that the priest sees the Visions of God in the light not seen by other men, and in Symbols they do not understand. The Spirit of God, and of the priest, are brought into Spiritual unison, and thus sin, idolatry, rebellion, corruption, and the judgments of God upon evil-doers become to the Seer spiritual realities. There are Visions of life and blessing, of a temple of God and spiritual services, of a river of life and a City of God wherein the Lord will dwell. To Daniel, the ruler, it was given to see what idolatry really means in Visions of the night, and in concrete forms. To what extent cunning, unscrupulous officials will go to gain power. What forms development will take in the history of nations; and in what way the Kingdom of Messiah will destroy them all, and as a Kingdom of truth and righteousness become supreme in the earth. Hosea speaks to men about the Divine Mercy and Love toward the unworthy, the sinful. Joel brings a message that tells of judgment conjoined with mercy and blessing. Amos continues the same messages, as if they had become a burden unbearable; and yet there is hope, because the day of Restoration will surely come. Obadiah tells men that Edom will be destroyed, and the Kingdom over all shall be the Lord's. These visions and dreams, it will be observed, are many; what they suggest to the thinker is that they are not to be taken literally, and in the order they are expressed; but dealt with as chemists deal with matter; they are to be analysed in psychical order in the great world of empiric conceptions; they are prophetic in Spirit as related to that Kingdom which is in the future. The men are individual Seers and their Visions are individualistic.

3. The next series of prophets are not to be conceived as the natural, or as physical order; not as subjects to be analysed to find out their elemental forms; but as analogous with light and Spectrum analysis. It is the thought of Light, as the Source of Life; of Light as Truth; of Light as order, that dominates the series. Not, it must be remembered, of Light as known to modern Scientific thinkers, but

as related to the period when the prophets lived. Thus Jonah, as a man, is the prophet of a nation, that had received a special revelation of light from Heaven ; and to Israel it had been, in a psychical sense, as light and life from Heaven. The prophet is a sign ; the man means as much as his message ; it is that Israel had failed in its mission ; had not been the means of blessing to the nations ; in fact, Israel had been sent as the messenger of mercy to men, but upon his lips there was written the doom of judgment and destruction. It is the Lord that it is merciful who tenderly watches over the helpless and the innocent, and in the heart of Israel there is anger, even unto death, because the despised heathen receive the message of Salvation, and there is the manifestation of repentance and faith. In Micah, the contrast is the analysis of oppression, injustice, idolatry, covetousness and violence in the State, as compared with that Kingdom of truth, peace, mercy, and love that is to come to men in the last days. In Nahum, the prophet sees God as jealous, powerful, and patient toward evil men, yet permitting judgments to fall upon those who do not repent. But to the redeemed, the restored, there is sent the glad tidings of peace. In Habakkuk, the ruling thought is that the light is almost obscured upon the earth. The wicked reign in terrible and dreadful power ; yet, although death and destruction are imminent, and there seems no way of escape, God is living, and justice and judgment will prevail. It is the light of Faith that sees beyond all the troubles of earth, and Faith can see the Lord in His Temple overruling all changes in the world for the coming of the King and His Kingdom. The sign of Zephaniah is to be found in the name he bears. There is a mystery of evil and also a mystery of good ; for the former there is judgment ; for the latter, restoration, joy and gladness. What Haggai suggests is that the light of truth is joy ; that Salvation is a feast ; and that those who are redeemed from the world of evil shall in due time be triumphant. In Zechariah men are called to consider visions and forms, past, present and future ; the coming of the Lord ; the day neither light nor dark ; but at evening time the coming of the light ; and of the Lord as King over all the earth. In Malachi, the Sun of righteousness is seen as below the far horizon ; the time of healing is near ; and men are told to watch and wait for the coming of Elijah the

prophet; and for the great day of judgment and of Mercy.

4. In Esau, his family and generations, there will be found all the particulars of all the visible and outward conditions of humanity. In the Isaiah series of prophets the conception is that of Salvation by the King and His Kingdom, in many visions and in many forms; these are as subjective conceptions, prophetic, and thus to be carefully analysed, and not to be accepted literally. The Jonah series brings Israel into touch with Nineveh, as representing humanity, and in this region men are to expect empiric conceptions; darkness regnant; and the anticipation of the Coming Day when the Sun will shine, and there will be light of truth, life from Heaven, and blessing for mankind in the Kingdom of Messiah. The Gospels, it is conceived, will reveal, make manifest, the King and Kingdom to those waiting to receive them; those who are found waiting and watching for the coming of Elijah and the Consolation of Israel; that is to say, the spiritually minded, the true mystics, who possess faith, hope and patience, and are quite prepared to receive the King when He comes just as they find Him. They may like others have pre-conceived opinions about coming events; but they know that the Divine Purpose of Grace is not subject to their conceptions; thus what the Lord wills they will; and they know that the Lord's way must be the right way. In short, the Gospels reveal Christ as the promised Seed, the Son of Abraham by direct descent of generations; thus all that is found in Abraham and in Israel is found in Him, specially in this sense, He is Lawgiver in His Kingdom of Grace. What Law really means is Light; the Child of Light is Life; the gracious Life is that of Blessing, and this is the Key to the Gospel of Matthew and to the Kingdom. In the Gospel of Mark, the Christ is the High Priest of humanity come to heal, reconcile, and comfort men. He has come from Heaven with His hands full of blessings; just such blessings as the High Priest of God would be expected to bring to individual men. In the Gospel of Luke, the Christ has come to mankind as the Revealer of Truth, the Prophet from Heaven. Here at last is the Divine Prism through Whom the Divine Light of Truth and Righteousness can come to mankind. What was required was pure prisms, in His likeness, capable of conceiving and re-refracting the light that was within Him; then would men have seen the

emergence of light out of the chaos of humanity. The Gospel of John reveals to men the Son of God, the Saviour, as Grace, Light, Life and Love. This is the mystic Gospel in this sense, that there is embodied in it all that is in the other Gospels; it is Light, Life, Healing, Truth, and Law; it conserves the Divine Power into the Christ; and it reveals the correlations of all the spiritual forces in a true scientific order. The Gospels of Jesus Christ are like the stories about Abraham, the Son of Terah; they are unique; they are Divine Revelations, that require careful study; they must be studied in their own atmosphere, and that is the heavenly. They live in the realm of ether and electro-magnetism; in other words, they are mystical, and heavenly in Jesus Christ.

What will be observed at this point is that the coming of Christ is the consummation of empiric history. Patriarchs, Moses, Kings and Prophets; all the families of mankind, Israel, the great nations, all converge, and meet in Him. This great river, as of Hiddekel, has been followed from its Source, and the Seer in Spirit, is standing upon the bank of the river with the prophet Daniel; and the Vision seen is the Christ in His Majesty and Glory. This is an end, but not the end; this is also a beginning, and it is here that the fourth river, the spiritual river of life, truly begins. It is not necessary for thinkers to be very literal, and painfully logical, in such studies as these; they are not dealing with what is tangible, but with the great thoughts of the Spirit of God. The first Gospel, in a special sense, links Christ with Abraham, as individual with individual; the Gospel of Luke links Christ with mankind, the stage then reached; and now the Christ, the Son of God, is exalted above the heavens of Abraham and Adam, Israel and Edom, or mankind. The King is upon His throne in the Heavens; He came as Light to give Life to the world; He returned to His Home and Throne; but, note the result, the light of truth and the life of heaven remained upon the earth. The Spirit of Christ is the Spirit of Truth and of Life; the very Power of Christ to reveal order, to abolish confusion and to banish the darkness of ignorance from the earth. The Spirit of Life is the Christ-life of which those who believe, obey and follow Him are the partakers. The spiritual as compared with the physical is analogous. The order of revelation and mani-

festation is the same; the difference is in the kind of life, as physical, psychical, moral or spiritual.

1. The Acts of the Apostles it will be seen is the record of the coming and the development of the life spiritual. It is Pentecostal Blessing; it comes as with wind and tongue of fire; it comes upon, and into men, and they live with a new life that is heavenly. This life has its biology, it spreads from Jerusalem to Samaria, Syria, Greece, Rome, and to the uttermost parts of the earth; and wherever it goes there is repentance toward God, faith in Christ, obedience to the Spirit, and fellowship in love. This Life, in the Epistle to the Romans, is analysed as by a spiritual anatomy, by Paul, and there he considers the condition of the heathen, the Jews, the Greeks, and the Romans. In I. Corinthians there will be found the morphology of the Divine Life in wisdom, as compared with the wisdom of Greece; and it is not necessary to point out in what way this Life is superior to the life found in other nations as to knowledge, worship, spiritual gifts, love, life, death, and immortality.

II. Corinthians is remarkable in this: It is in this letter that for the first time in history, there arises the conception that sin and disease have met more than their equal; because the Life of Christ is destroying the power of Sin; disease is being healed, and men are actually found comforted, consoled, strengthened, and enabled by the Divine aid to rejoice in, and overcome what is evil. This is the remarkable result in this series; the spiritual life that is in Christ has begun to prove itself to be a healing, regulating, superior power; the functions of life are meeting and overcoming the microbes of death; the state of mankind is that of improvement; there is hope that life will conquer death; and that the spiritual functions will work for recovery.

2. The next Series of Epistles deal with the problems of life; it may be conceived from a different stand-point. It is anatomy that is the ruling idea; it is enquiring into organs and their processes; and the relations of Christ, as Individual, to His organic body. The Epistle to the Galatians it is well known, is the analysis of Judaism as compared with Christianity. The conception is not that Judaism as a religion is condemned; the two religions are compared; they are both the visible organs of Christ's body; but Judaism is now out of date; the Sun has risen, thus the

light of the moon, the reflected light, is no longer required. The Son is born, and has entered into His inheritance; therefore the authority of the servant is no longer supreme. It is not a question of comparison as to the relative values of these two forms of religious thought. Judaism has lost in value comparatively; it is obsolete, except in so far as it is the useful means of teaching the way by which development has taken place. Where Jews and Christians tend to misrepresent each other is in their self-centered inclusiveness; they do not seem to understand that the purpose of Grace includes both, and excludes neither; the ideals of Mosaism were true and right, in their day, in their true relations; and the same conception applies to Christianity. If this principle is applied to Christian Churches the story is the same; there are Churches that are, in a sense, Jewish, as by inheritance; there are other Churches that cannot tolerate Judaism in a Christian Church, thus they become exclusive and exclude one another. This is one of the remarkable features of Church history; what was found in the synagogues was carried into the Churches, and thus there was schism and strife where there should have been unity and love. What men, and Churches, forgot was that Christ was in the heart of every true Jew and Christian; in synagogue and upper room; in family circle and congregation. The serious blunder men made was in thinking that they could by any possible means limit, or keep Christ, and His Spirit, within their little hearts, or their little communities. The thought is absurd; and if this has any meaning it is that all those who thus think, and act, are grieving the Holy Spirit of Grace. It is the Epistle to the Ephesians that in a wonderful manner opposes such a conception; because the theme of this letter is that of Christ, as exalted in glory. It is this marvellous Christ, as Person, as Son of God, that is incomparable. He is not the Jew's Messiah, the Catholics, or the Protestants Christ; He is above all, in all, and works through all; they are His body; and it is wrong to suppose that the Spiritual Christ is the servant of physical, or carnal bodies. The Epistle to the Philippians passes from the anatomical to the morphological conception, in this sense; the Christ in glory is not a Christ in Heaven only, He is a Christ that animates every type of believer and faithful worker; they are all types; and what he requires of them is that they be true to their

type ; and not be so unreasonable as to suppose that there is only one type of Jew or Christian. The point to study here is not so much diversity of types ; take for example the twelve disciples ; it is that each type should live the Christ life in the unity of the Spirit, the bond of peace and of gracious self-denying, self-sacrificing love. This leads on to the Epistle to the Colossians where the conception of Christ as the psychical Ideal has never been surpassed. He is the Christ in all Churches ; the Christ in glory ; the Christ in the midst of His disciples and friends ; the universal Christ, the Lord of Truth, Righteousness, Life, Grace, Glory, Love and Heaven. This is something like the theme of these four epistles ; and surely men will see, and understand, that in the presence of One so glorious, it is seemly to cherish the spirit of modesty ; to veil the face with humility ; and to be very careful that all foolish, perverse and false conceptions be trampled under foot.

3. The third Series of Epistles, it will be perceived, are different in their forms. It is the Heavenly Christ that is exalted in the four that have received brief consideration. Here, strange to say, the Spirit is morphological and it deals with many forms. To put this matter very plainly, Christ is here brought into touch with His Church on earth empirically. The Epistles to the Thessalonians favour this conception ; Christ is in His Church truly ; but the Lord Christ is not the only Person, or Power, within the Church as an earthly body. The Church in history as a biology is a strange study ; there is in it good and evil, saints and sinners, life and death, the immortal and the mortal ; and if men survey Church history they are not much shocked, when they are told that whilst it is true that Christ and His Spirit are there ; it is also equally true that there, within the Sacred place, is the " Man of Sin ; " the great deceiver, the devil and his servants. This conception may shock those who adore the Church ; they may try to find some other explanation that will coincide with their ideas ; but the terrible fact will remain ; that the Church of history is about the most imperfect organization conceivable. It is not necessary to lay stress upon this point ; as judged by the principles of truth, righteousness, grace and love, the Church in all its divisions stands condemned, and those who study its history honestly, confess that it has been as much a synagogue

of Satan as a Church of Christ, and of the Living God. The Epistles to Timothy breathe another Spirit; that is to say, the anatomist is not dealing with the visible Church, but with the Saints within the Church; with pastors, teachers, elders, deacons, deaconesses, workers of all kinds, because all are members and organs of Christ's body. The Epistle to Titus is similar in Spirit; there is no Sacerdotalism in it; what men find in this letter is that the Servant of God and the Apostle of Christ writes to his Son after the common faith about matters of general importance as bearing upon his duties as a minister of the Gospel and as an overseer, a teacher set over the flock of Christ under his care. The letter may be taken as of great value for all ministers, for those who serve in the Gospel of Christ; and it would be well for the Christian Church if the general instructions given were more closely followed by them. It is quite plain that although the word bishop is used in the letter, it has nothing in common with the historic lord bishop of Churches; there is no lordship or supremacy; but rather what is known to be the work of a faithful pastor and teacher. In the Epistle to Philemon there is seen what may be conceived as the ideal and the universal Church; yet the word Church does not appear in the letter; it is Christ in Paul, Philemon, and many others of kindred spirit. It is a poor runaway slave, saved in Rome, that is the special object of care to the Church members; and the Church is the home of Philemon, where the runaway slave is set free, as a Christian, and becomes the brother of Paul and Philemon. The Church is an ideal; as the body of Christ in spiritual power it is seeking to save the lost; as a universal conception it is the body of Christ, in all the saved who are seeking to live in harmony with the Spirit of Christ, and are revealing to the world the physiological functions which mean a sane gracious spirit in a healthy body.

4. These conceptions find their centre in the Lord Jesus Christ, as the Power of God for Salvation for all men in all nations; and, as Life, the very means by which men are saved and are developed into the image of God. What follows the Revelation of Christ is that His Spirit, as Power and Life, enters the body of humanity. He is the Life, as the Biology of the Church, in all ages, in all the redeemed, in all nations. He is the Christ exalted in Glory, the in-

comparable Christ. He is the Christ in the Church, in every member, in every minister of the Gospel, and in every home for regeneration and renewal to the condition of health. The Series of Epistles that follow may be conceived as unique, in this sense, they sum up the thoughts of men about Christ, by those who knew Him best ; who were His friends, disciples and followers. The Epistle to the Hebrews is a letter that deals with the conception of Christ as the Son of God, the Creator, the Image of God. The theme of the Epistle is Christ as the Lord of History in Grace. Christ as Priest, Prophet and King. Christ as Saviour and Sacrifice for Sin. Christ as Author and Finisher of the way of Life by Faith. Christ as the Reconciler of Heaven and Earth and of Judaism and Christianity. The Epistle of James takes this body, this household of faith, and anatomises, or analysis, its meaning and its organs. The problem is not that of Mosaism and law as opposed to Grace ; not of faith as opposed to works ; but that pure and undefiled religion is kindness, love and following in the footsteps of the Lord Jesus Christ. The Epistles of Peter are general ; they are for all men ; for strangers and foreigners ; for all who obey the truth in love ; for all who are the children of God in Christ, and are waiting for the revelation of the Divine Inheritance, for the new heavens and earth wherein truth and righteousness will be found. It is in the Epistles of John that the physiology, the Science of the health functions of this universal Kingdom is to be found. What men require to notice here is that the aged disciple breathes the very atmosphere of the heavenly land ; he is in it, and it is in him ; his spirit is bathed in love ; his care is about the Children of love that they might live in love, in truth and in grace. Worldly practical people fail to see or understand the divine beauty contained in John's Epistles ; they really express the inmost and the most gracious thoughts of the disciple of love. There is the simplicity of the child with the shining of heaven upon the face. The child of Grace has passed through the whole octave of development, and he is a child again ; but the light upon his face and the music in his ears is not of this world ; his heart is at home, and thus the refrain from his lips to all men is this, " Little Children love one another. " " God is Love ; " " all who love are the children of God in the Well-beloved Son of God."

The Epistle of Jude may be conceived as the passage, the avenue, that leads the pilgrim to a still higher heaven of thought. It links the earthly stages of development with what is not earthly. It takes the disciple by the hand, and says, "Thank your Guide for all His kindness in your journeyings; tell Him how thankful you are for all His help during the long journey of life; that the way was so difficult that you would never have found it alone; and, that if it had not been for His patience and love, you would have followed in the footsteps of those who have gone astray in the past." It is Jude, the brother of the Lord, that leads the way into the land of the open Vision; where men are "in the Spirit" and see without veil or clouds, what is revealed to men about Christ and the Way of Salvation. What the Book of Revelation tells men is that they ought to stop talking about Jesus Christ as Man. That He became Man for our Salvation, and is the Firstborn from the Dead, is a great truth never to be forgotten; but, in the imagery of Revelation, He was born, He was threatened with death by the Dragon of evil, and He was taken up into the Heaven of Heavens, there to live and reign for ever in His Glory. What is seen in the Revelation is Christ, the all-glorious, the Creator and Sustainer of all things in the Universe; Christ the Light of Truth to, and the Life in, His Church of the Redeemed. Christ the Glory of Heaven, the Mystery and the Revealer of all mysteries. Christ in Temple and Bible, the Healer and Messenger; Christ the Light of Truth enlightening all men; and the Life of men sanctifying them. Christ the Judge and the Destroyer of Evil. Christ the Beginning and End; the Giver of the Water of Life, the Donor of the Divine Inheritance and the Holy City. It is Christ that is Temple and Lamb for Sacrifice, because in that land no earthly temple is to be seen; it is where there is no night, no candles, and no material sun. Christ is Light Universal, the Truth immaculate and unchangeable; and in Truth and Righteousness He will reign for ever. The line of thought, the way followed, in the Bible, seems to make the way easier for the consideration of the study of development as it refers to the individual man. What the thinker has to observe is that he is no longer wandering in a great Desert where there are no land marks; or sailing upon a great ocean without compass or rudder; he can say definitely that.

the way of development is, to some extent, known ; that there are standards of measurement ; and thus, so far as the individual man is concerned, what requires to be done, is to tell him to stop talking about all that he knows and has discovered ; and what wonderful things he is going to do in the future. Individualism is good in its own place ; but, the place of the individual is not to set himself up as standard, as the only standard ; and that all other men must be judged by this self-asserting standard. Every man, it may be conceived, is a type ; but it will not do to assert that no different type can or ought to exist ; and that varieties are not permissible. What is meant here is that the Intellect, as Power, studies all relations of thoughts in their order ; the one man seeks after and finds his own type, and he proclaims to the world, as a philosophy or theology, that this is the true type to which all men must conform. What Life says to all such theorists is that they are self-centred, self-conceited, self-asserting egoists ; that Life pays no attention to their theories, but follows her own methods, produces varieties as she pleases, and delights in forming new types which do not conform to pre-existing forms. If the Intellect of the student rejects this statement, then this only proves that the Intellect is not only mistaken ; it has failed to apprehend the true position ; it is claiming and asserting, lordship, where faithful obedient service is required. This is the strange result that has arisen from the study of the Bible ; it says to merely intellectual men, that they are foolish ; they have patent measuring rods of their own that do not agree with other patent rods, and the result is that they are unable to agree upon any subject they discuss. What the Methods of Christ and of the Spirit are trying to teach men is that Spiritual order exists ; and that the Spirit of Life conforms to order and Law ; that these are revealed in the Bible if spiritual men could be found to discern them ; but that it is unreasonable to expect that carnal, empiric, self-conceited, self-asserting men can understand what is spiritual.

1. The thinker, if spiritual, will be prepared to accept this position, and having done so the question will arise as to the way in which he will be able to apply the Divine Method of development to the individual man. Is the order of enquiry that of analogy ; or is it that of parallel study ? Not of analogy, but of parallel enquiry. Thus as related to Creation,

the Spiritual is a **Creation** ; it is Light, Life, and the image of God. The Child is Adam, or Eve, or both ; and may develope into a Cain, or an Abel ; a murderer, or a martyr ; a poor earthly outlaw from heavenly Communion, or there may come into the Soul a Seed of life that will be as life from the dead. The Child of this Seed may become evil ; or it may reveal the features of Enoch, or of Noah ; because it is possible for a Child to walk and talk with God ; to return home to the Father's House of many Mansions ; by receiving Grace, blessing, and the life, that is the saved life. The Saved Child is in a Saved world ; and thus it is endowed with an inheritance far beyond its powers of comprehension ; the meek Child inherits the earth with all its blessings. What is remarkable about this inheritance is that the meek and gentle Child finds that his stronger brother takes possession of the good things ; thus whilst he is dreaming about all the good he will be able to do when he comes of age and receives his portion, he finds that the other brother has taken possession of the estate and is destroying the property by hunting, or wasting it in riotous living. It is possible that all this will be a cause of grief to the Child ; and that he might even begin to suspect that such a life will never produce good results. The fact is plain that where pleasure, hunting, war, and riotous living, are what men prize the end will be confusion and bankruptcy. What a thoughtful Child can easily perceive is that this style of life is not, and cannot be good for the family ; it seems to be all wrong, and thus there is no peace or true pleasure, joy or happiness, in such a family or Society. To the Child there is Mystery in the Name above all names, and thus, to this particular type of Child, there comes the desire, he knows not how, to seek for something better, more noble ; to set out, like Bunyan's Pilgrim, to seek a better country and a City of God. To this type of Child there is a wonderful fascination in the Story of Abraham and his family ; it is his delight to accompany him in his journeyings, to follow him in his pursuit after the Chaldean kings, to look with awe upon the altar, the divided Sacrifice, the burning lamp, and to listen to that Voice that comes from beyond the stars, telling Abraham about the wonderful future that lies before his children. What seems visionary to the earthly Child is a real and true world to this Child of Grace ; he sees everything just as they appear to take place ;

thus Canaan, Egypt, cattle, shepherds, the kindly Abraham, the covetous Lot, the angry shepherds, strife and separation, are all seen vividly by such a Child. The visits of the angels, the wicked people in Sodom, the stories about the two mothers and the two brothers ; the poor boy dying in the desert with thirst and the mother finding the water. The marvellous story of the three days' journey to the mount of the Lord and the mystery of Isaac, rescued from death by the death of the ram caught in the thicket are to the Child true stories.

2. These are perceptions and conceptions in the world of Grace ; the Child is born into, and lives, in the psychical world ; and it is the pictures and the images of this wonderful story that are the rootlets of the future life. The boy begins to think about Ishmael, Isaac, Rebekah, Esau, Jacob ; the strange story of the birthright and blessing ; the Vision at Bethel and the years of service in Syria. The story of the return home is full of notable incidents ; in what way God steps in between Laban and Jacob ; how Jacob wrestled with the angel and got another name ; and how the two brothers who once were enemies were reconciled. The Story of the death of Rachel and the birth of Benjamin is an event never forgotten ; all that is related about Joseph and Judah ; the dreams and the jealous brothers ; the pit and the Ishmaelites ; the Slave and the prison ; the dreams and their fulfilment, and the wonderful change when the prisoner becomes the ruler over the land of Egypt, are as real psychical treasures. These stories, events, pictures are all perceived and conceived by the Child ; they form the picture gallery for the future, they are all stored away, not in chaotic fashion, but in organic order, as a mental life of the highest value.

3. These are to children their happiest days ; add to the Bible, the Pilgrim's Progress, the Story of Robinson Crusoe, the Arabian Nights, and similar books for children, and child life is a happy life because the home is full of love, and such a world, full of ideals, is its environment. The Child grows up and goes to school and then begins the bondage of Egypt, and the tyranny of masters ; the making of bricks and the punishment if the tasks are not performed. What ought to be a delightful time for the lad is too often drudgery ; bricks and their shapes, words and their meanings, might all be pleasant, good useful instruction, and the teacher is a good one who can change what is dry and dead into living beautiful

thoughts. What has to be remembered here is that education in School, College, and University means, to a large extent, training in methods of thought; gaining the knowledge of what will be useful for the duties of life; finding out what relations things and thoughts bear to each other; and in what way these are to be made useful; that is become of value for making the man fit for the duties of life. What will strike the thinker here as strange is that not one in a thousand of these bright boys ever get beyond the brick-making stage of development intellectually; they leave school at 12 or 14 years of age, fit to make bricks, but in no true sense educated. They may get sufficient education to enable them to understand that they are bondmen, hewers of wood, and drawers of water for those who are better educated; therefore, it is not so very strange if they get discontented with their lot and long for freedom and liberty. The spirit within is longing to be free, but by what means are the chains to be broken and power obtained to go forth, born again, spiritually free, redeemed, to inherit the promised land? What has to be noticed here is that the ignorant man is unfit to be a freeman; that his education does not permit him to take a place in the family circle; he is one in a mob more moved by passion, desire, and fear, than by reason, honour, and the sense of duty. This is something like the meaning of the redemption from Egypt and training under Moses; and this is what explains the murmuring of the Israelites; their idolatry and unbelief; their rejection and wandering in the Desert. This also explains why the uneducated man fails to understand true thoughts and their relations; the duties and responsibilities of life; he has to go to School under Moses, and thus experiences bitter and unpleasant laws and judgments, the fear and worship of God, are necessary. The thinker has to try to realise all that this means as factors in development, and then ask the question; whether it is reasonable to expect that such youths, or men, could go straight from their brick-making into the land of truth and righteousness? Education there must be so that there may be development; and is not Mosaism more suitable for such men than Christian teaching, or Scientific instruction? This, it is assumed, is the meaning of Education; the unbroken colt requires to be broken in; the man is required to be taught that he has

to work in harmony with other men ; that in families and societies it is necessary for the individual to understand that other men have their rights, duties and responsibilities ; their ways of looking at things and their thoughts about how things ought to be done. Intellectualism is very largely individualism ; or it is where strong individualists become the leaders, or the drivers of other men. This is not only the root of personal individualism ; it is that of collective individualism also, the meaning being, that all parties, sects, or divisions, in Society, or in the State, are the extension of this spirit for personal or party ends. This is where law, the ten commandments, judgments, forms of worship, may be found useful ; in this sense, that these are means by which individualism is broken down, and the common good is recognised as of higher value. This is why autocrats of all kinds are, as a rule, detested, and where bullies are despised and condemned in Society. This is the root of tyranny in the autocrat, aristocrat, bureaucrat or democrat. The man who is relieved from making bricks, and sets himself up to do as he pleases, and make other men do what he wishes, is not like Moses, because what he did was to obey his Lord ; and as quickly as possible to bring the people to Sinai, to Law, and to the presence of God. This is the ideal set up before man ; it is not his right or duty to become tyrant and to rule over others as did Nimrod and Pharaoh ; it is to follow Moses, obey God, learn the meaning of law and conform thereto. What this means, if followed out, is the application of law to all duties ; the bringing of thoughts, words, and actions to the bar of law ; the will, as subject to the Divine Will as Supreme authority ; and that the man who thus thinks, speaks, and acts is on the highway to the Divine Inheritance. On the other hand those who live in the Spirit of complaining ; who fall into idolatry ; who do not revere God, or sacred things ; who are ever ready for rebellion and revolution ; who have no respect for rulers, elders or authority ; it is just as plain that they are not on the way to the promised land and that they will not reach it. This is a lesson that some freemen in the West have come in a measure to understand ; they see plainly that absolutism is individualism, and, as a rule, it becomes tyranny ; but they see also, those who consider such matters, that the frothy talk of anarchists and of all kinds of agitators and

revolutionists, with their egoistic conceptions, are utterly useless for guiding men toward a permanent Commonwealth. The way the nation of Israel took was that of idolatry and disobedience ; and the men who follow the same evil example may expect to realise a similar result.

As with the intellectual Desert so with the land of promise, or the moral kingdom in a man. The supreme conception for the moral man is that the laws of God should be engraven in the life of his Soul. What this means is that Mosaism is intellectualism ; it is discovering the relations of thoughts as order, and as laws ; that is, how men ought to live to gain true knowledge ; and in what way all this knowledge is to be organised into a living body. The thought is the same in a nation or in a man ; it is conformity to law that is of chief importance ; and what men have to remember, as individuals, is, that there is no such thing as a trivial law, or a little sin, such as covetousness, or lying. Character is either perfect or imperfect ; a very little flaw will derange the spectrum ; a little break will interrupt the electric current, and thus bring into chaos the correlations of the physical forces. This is why order and law are so important as Scientific realities ; the diversities may be almost innumerable, but there is unity ; and any break in that unity, by the loss of a link, is found to be fatal. There is an ideal ; this is the conception that Science is ever teaching ; the ideal was not known by Israel ; it is not known by individuals, or nations. The way of nations is that of disobedience, idolatry, want of unity, self-assertion, strife, war, subjection, anarchy, and lawlessness ; with men there is too often the same form of degradation until they become the bond slaves of things, carnal in spirit, immoral in action, and without any sign of spiritual life. Moral life means manhood as compared with barbarism and heathenism ; men are men because they conform to moral law ; savages are savage because they ignore moral law, or do not know it. This is the value of Mosaism, and the Inheritance ; they teach men that failure means not attaining to the ideal ; it is coming short of what is required from moral men. It is quite true that failure to attain is written upon the lessons taught in the School of Mosaism, and of all earthly possessions ; but it is also true that these are made the means of Grace for a higher end. They are not the

children of freemen and women, but of servants who have not been taught the harmony of obedience, with the unity of law and Divine authority.

4. The position, here as related to the individual, is that there is an awakening to the consciousness of the fact that things are not as they ought to be; that somehow the thoughts of man about things are not correct; that things and thoughts are not rightly correlated, and thus things go wrong. The intentions may be good, but, if the conditions are wrong, then what hope is there of being able to put them right? The thinker will observe the stage of development; it is that of a man discovering that physically, psychically and morally, he is not in harmony with his environment; he may be wrong; or, his environment may be wrong; or, the whole order of things may be wrong; but the one fact that cannot be questioned is that things are in a very bad way; and, how they are to be made better is a problem the man is unable to solve. This is where Hannah, as Grace, comes in; the man cannot help himself, thus the need of prayer to God, the cry for deliverance and a Deliverer; that the Lord would give a Son who would be a teacher in truth, a priest to reconcile, a judge to rule, and a servant of God to give help in the day of trouble. What the Story means, as related to the individual man, is that here there is a true moral and spiritual awakening; sin has laid its hand upon the man; he is at least convicted if not repentant; and there is the longing desire to become a better man, and to have a better man regnant in the Soul. In Grace, the Lord sends Hannah to introduce the Kingdom of Grace in the Soul; and what Samuel means is psychically a presentation of what the Lord Jesus Christ is for the man. What takes place in the Soul too often is not spiritual tuition, reconciliation and peace with God, and obedience to His Will; but, with the renewal of personal strength and activity through Grace, a strange revolution, a rebellion in spirit, and the rejection of Grace. It is the Saul spirit of self-assertion that becomes regnant in the Soul in place of the Spirit of Samuel and of Christ. Of course history is parable and parable is spiritual experience; and, perhaps, the most touching part of this Story is the teaching it contains as related to Jonathan and to David. What has to be remembered is that the presentation is that of the realm of Grace; there is the King rejected by the

carnal Mind ; there is a carnal king who reigns with a carnal spirit who is rejected by the King of Grace ; there is in this wayward king a Son of Grace, whose destiny ought to be the throne ; but his end is death, not life ; the service of Love and Sacrifice, remarkable self-effacement, with the clear recognition that it is a friend, that is to be King in Israel, and not Jonathan, the Son of Saul. It is in the light of this thought that the lament of David over Saul and Jonathan, after their death on Gilboa is so touching. It is a sad thought that Self-will ends in death ; but it is doubly painful to think that Self-will, and Self-assertion, brings about the death of Love and Grace, as set forth in Jonathan, the beloved son of Saul, and the true friend of David. If men wish to study this subject, they must not take literal history for examples of what is meant here ; although, historically the parable is true to the facts ; it is the poets, the dramatists, the idealists who can see what is involved in the death of Jonathan ; it is Sacrifice in a new form ; it is Saul as expiating his sins, and the true Sacrifice is not Saul, but Jonathan ; not the spirit of man, but the Spirit of Christ. What follows is not that Grace is dead, and Philistine and Canaanite have conquered the Son of Grace ; He lives and reigns in Grace, and the name he is known by is David—the beloved—the King who fights and conquers ; who subdues his enemies and unites the Soul, as one Kingdom, as against all the other kingdoms of this world. The thinker will observe here that the story of the King, and the kings of Israel, is that of types, of ages, of the development in a man. The King reigns ; men are not conscious of His presence, and they despise and reject His representative. The Self king reigns and the end is death to himself and to Love and Grace ; yet Grace lives, reigns, conquers in the great empiric world of nations and of the Soul, and the end of empiricism is the Kingdom of Grace and Glory ; a Vision of Wisdom and magnificence ; the Palace of the great King in the Holy City ; and the Temple of God upon the earth. As with Israel so with man ; with the man who developes in harmony with the Will of God. There is a physical development, with many particulars, which ends in Abraham and Isaac on the Mount of the Lord. There is a psychical development which may include Saul, Jonathan and Mount Gilboa. There is the vision of a David and a Solomon, a nation,

Kingdom, City and Temple of God in Jerusalem. What men see thus is passing pageants, visions presented to the eyes of their understanding so that they might see and understand. They do not see or understand the visions, and they are unable to interpret their meaning. The dreams of infancy ; the experiences of childhood ; the education under Moses, the great teacher ; the campaign with Joshua and the earthly inheritance ; the Kings and the Kingdoms all pass away, and the end is disappointment, disaster, disinheritance, degradation and disintegration ; it is Babylon and confusion, and not the City of God and the Divine Inheritance.

This is something like what carnal, earthly men, if thoughtful children of Grace are taught when they realise, understand, that there is a distinction between the natural and the spiritual ; and that flesh and blood, things tangible, thoughts carnal and relations empiric, cannot enter in, or possess the Kingdom of Heaven. What takes place is conceivable under the form of recurrence ; man awakens to the fact that the past development has failed ; for some subtle reason or another failure was imminent in the structure ; it was built with earthly materials, thus it could not stand the tests of water, wind, earthquake and fire. Tendency in humanity, and in man, is ever to dissolution and disintegration ; the man has been occupied all his life with things, thoughts and the relations of things and thoughts ; and thus when he comes to question himself about what he is in himself, he is very ignorant, he cannot get the external and the internal to agree, to be in harmony. On the other hand the man is not quite so ignorant as he may think himself to be ; he has been acted upon by powers that are external and there has been response of the internal to the external. The basis of the psychical has been made manifest ; the nation has been redeemed, placed under law, in a Commonwealth, an earthly inheritance, Kingdom, of which the King of Heaven is the true, eternal King ; and yet, all this has vanished away like a vision of the night. What wise men would see, and understand, might be summed up in this form ; all that is external is changeable ; it has no abiding place ; but there is in man that which abides ; that which is remembered, stored up in the memory. Spiritual results survive all changes ; they are engraven in the heart and mind ; therefore, the Spiritual abides even when substance and

shadow, life and its forms, all vanish away. The greatest in man is his Soul ; his spiritual personality ; possessing this he is a god ; without this he must perish. The waves of time roll over his works ; they perish like Babylon, Nineveh, or Thebes ; where there was abundant life, there the vision is the Desert and disintegrated sand that covers up the past. This is the doom that rests upon man and all his works ; they are earthly and carnal ; therefore the earth, the mother of them all, receives them back again into her bosom. This is true of mankind, or of man ; it is the history of many generations and of one man ; the wind blows upon them and they are gone ; what remains is spiritual good or evil, according to the influences of nations, or of individual men, as they are remembered by their fellow creatures in history.

The thought that emerges to view here is that the surviving spiritual man stands as upon the sea shore gazing upon the wreckage of the past. He has seen all the promises of God to Abraham, the blessings promised to mankind through him, and his Seed in Israel, swept away ; the storm of judgment came, and nation, inheritance, city, temple, altar, all that represented God on the earth was destroyed. The Powers of evil seemed to be mightier by far than the Power of God ; and, if this were really so, then what about faith, promises and blessing ? Were they all lost for ever ; could it be true that because Israel had fallen, therefore the God of Israel was unable to fulfil His promises to bless the human race through the promised Seed ? The result here, it will be seen, is that the Man who thus survives the ruin of all his earthly prospects finds himself living in a new world ; by faith he has taken hold upon the hand of God ; he sees the Invisible ; he discovers that things and thoughts, as related to men, are ever changing ; but that the Divine Purpose of Grace in Christ abides. He sees that if Jacob goes to Syria it is that he might live and return with his family ; that if the families of Jacob go down to Egypt it is that they may be redeemed as a nation ; that if the Commonwealth perish, this is the way to the Kingdom ; therefore if the Kingdom of Israel has perished it is not to be supposed that the Divine Purpose has failed ; this, too, is a harvest and a seed-time ; and this harvest, after so much labour, preparation and sowing, must in the Providence of God be for blessing to a far greater Israel, even to mankind. It is Faith that sees

such visions ; it is a mistake to suppose that Israel has perished in Desert, or in Babylonia ; this is a great crisis in the history of a nation, or a man ; this is where the powers of evil seem to possess all power on the earth ; but what is really taking place is that mankind is going to prove more fully its folly and madness ; and, God is going to overrule even the powers of evil so that the whole race of mankind may be blessed according to the promises given to Abraham.

What the thinker has to do at this crisis is to try to realise that this is the way of judgment and of mercy. A trial of faith certainly ; but such a trial, with such blessings of faith and hope, that there is nothing in the experiences of the past equal to the magnitude of the spiritual revelation that begins at this point in history of mankind, or of a man. The Man, in Spirit, is thrown back into the past ; history is once more carefully studied ; the ways of God in His Grace are specially considered ; and it is here that Grace truly begins to be regnant in mankind and in man. What is meant here is that this is the time when Isaiah sees the Visions of the Divine Servant ; when Jeremiah lives and walks among men in the same Spirit ; and when Ezekiel is taught in many ways what the experiences must be of those who are spiritual, and in the Spirit seek to obey the Divine Will. This is where the spiritual in mankind, and in man, begins ; this is where the past is seen to be true means of Grace and of education. From this point there is a great change ; this is where the Spiritual temple has its foundations laid, not in a Jerusalem below, but in the Captivity in Babylonia and in Sacrifice and Sorrow. The student has to remember that the past of the history of the Kingdom of Grace is summarised in the Books of the Chronicles. This is their true meaning ; this is recurrence, and this is the great river of humanity upon the bank of which Daniel saw visions of God and of the King in His glory. It is not necessary here to enter into details about this development in man ; what he discovers is that he is akin to all men spiritually ; that the Spirit, as well as the history of Israel, is inherent in himself ; that salvation, redemption and restoration are spiritual terms of very wide significance ; that Altar and City of God, Divine Providence, reasoning about the ways of God, experiences of sin and sorrow, forgiveness and peace, joy, thanksgiving and praise, the love of wisdom and the bitter fruits of em-

piricism, are all the common inheritance of all the sons of men. Every spiritual man will join with the preacher when he says, "Let us hear the conclusion of the whole matter; Fear God and keep His Commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." This is the judgment of history; wise spiritual men know that this is so; it is not necessary for men to be mystics to reach this conception; this is the conclusion that the spiritual Sons of Esau find themselves believing and confessing before men. It is a great truth that cannot be swept away by all the carnal reasonings of men. God reigns by His laws; those who conform to, and obey, His laws are blessed; but those who disobey, pass on, taking their own way, they are punished.

2. Here it may be well to suggest the thought for the individual, that he ought to remember that the past in history has not been written in vain. Even a spiritual child of Esau may be able to see that the spiritual treasures of Edom are of value because of the likeness they possess to the Visions contained in the generations in Genesis. What Chronicles to Song of Solomon reveal is wonderfully like the generations of the Heavens and the Earth and of Adam. The eyes require to be opened just a little bit to see in Israel, the Inheritance, the Commonwealth, the Kingdom, the Captivity and the loss of home, religion and the means of grace, a repetition of the Story of Adam and Eve, Eden, the temptation, fall, sin, judgment and the casting out of Eden; the Story of Cain and Abel; the punishment and banishment of Cain; and when the eyes are turned in this direction, it is not so very strange to see, in the Book of Proverbs, another Enoch, the Divine Wisdom, revealed in much fuller outline than in the generations of Adam. What the thinker will perceive is that the old forms are being used under new conditions; there is another Flood; it comes upon Israel; it sweeps the nation away, and what survives is Grace, as found in the prophets of Israel in the land and in the Captivity. These are not fanciful analogies; the spiritual is laying hold upon them and trying to interpret them as spiritual truths that cannot be destroyed. Noah and the Ark mean Salvation, and so do Isaiah, Jeremiah, Ezekiel and Daniel. The difference lies in this, that the figure, the ideal, is being

applied to mankind for a definite purpose ; that any man, every man, may now apply the spiritual truths for his own Salvation. The Key word that unlocks all these doors is Salvation from evil, evil thoughts, evil spiritual relations and evil spiritual idols and powers. The sons, or generations, of Salvation, are mercy and grace to the sinful ; the Spirit as cleansing men from sin ; the indwelling Spirit ; the Self-Sacrificing Spirit of Grace, spiritual obedience, restoration and the downfall of evil in the Kingdom of Grace. All this the son of Grace is invited to accept as the gift of Christ ; those who are being consciously saved are called upon to realise and understand all these spiritual truths, and to see that they are the psychical inheritance of all those who put their trust in Christ, the Saviour and the King of Grace.

3. What the thinker will observe, as related to the Books. Jonah to Malachi, is that the King of Grace, in whose Name there is Salvation, seeks by Jonah and Israel to send forth the message of Salvation to the perishing world, as represented by Nineveh. There is a greater Kingdom than that of the earthly Israel, and the King will come to it by the way of Bethlehem. Messengers will carry to the perishing the glad tidings of forgiveness, peace and joy ; faith will survive the conflict with evil powers ; truth and righteousness will sing songs of joy and gladness ; the House of God will be rebuilt upon the earth, and men will come to the feast of Grace and Love ; the Divine Branch will be seen by men ; and Grace will be made manifest in the Light of the Sun of Truth, Life and Love. The likeness to what is found in the generations of Shem and Terah will be found in the Name and in the meanings that underlie names. The fact being that these generations are spiritual and living, and that the Divine Purpose is found in their order. There is also this remarkable likeness that the generations are in a state of migration ; there is no abiding place ; there is the seeking for it, delay by the way, and the failing to reach the spiritual promises, the true inheritance. As related to the individual, what he requires to do is to place himself in such a position as to get into a true alignment ; he has to realise that this also is a personal stage of development of great importance. What the thinker has to realise is that the spiritual realm has been surveyed ; spiritual has been compared with spiritual ; the visible order has not been sufficient to satisfy the Soul ; it contained no

living, definite Saviour; and no King to whom the devotion of the Soul could be given. The analysis of the great prophets did reveal the Saviour and King, the nation and the Kingdom, but they were far off and not near; true and real, but as indefinite as are related ultimate chemical elements. The Second Series of prophets bring Messiah and His Kingdom much nearer; there is expectation ever becoming more intense until the onlooker almost expects to see Elijah, and the Sun that is to bring light to the world. The personal aspect is empiric; it is that of enquiry; it is, "Whence comes the Light; what will the Light do to the darkness; and what are the forms, the Light, the prism and the Spectrum will reveal with the break of day and the emergence of the Light out of the darkness?" Terah followed the light of truth, though he tarried by the way and fell asleep at Haran; the prophets followed the light given to them; there was delay, and Malachi fell asleep before the Sun arose with healing. In like manner it is quite possible for men who love truth, and follow the moral conceptions of this world, to fail to understand what it means, to be able to say that the Light that is to give light to Gentile nations and the Glory of Israel, is actually come.

4. What the thinker will notice at this point is that the lines of thought that meet in Abraham and Isaac, as found in Genesis, are found again in Christ in the Gospels and in the disciples who have been baptized by John who are waiting for the Light. One of these said to a friend, "We have found the Messiah in Jesus of Nazareth." To which the friend replied, "How can any good thing come out of Nazareth?" The difficulty for the believer is to know the Christ as, and when, he meets Him on the highway of life. John says that he is God's Lamb come to take away sin; but many men are not looking for a Sacrifice, but a King; whilst others may be looking for a Priest, a Doctor, or a Teacher. This may seem trivial, but it is not really so; men will be likely to see what they wish to see; and this may be the cause of self-deception. It is a remarkable fact that Abraham was a seeker for a land and city; that Moses hoped to lead Israel into the land; that Joshua knew that he was not chief captain; and all the prophets, and John the Baptist, testify that they are not the Christ, but that they are trying to find Him. In Christ's case John's testimony is definite;

there is the Voice from Heaven and the Sign of the Dove. Christ accepted the position; subjected Himself for good reasons to the baptism of John; and then for a period He disappeared and passed through the ordeal of temptation. It is fair to assume that every true disciple of Christ will try to find means by which he will do his best to test the claims of Christ. This is a very critical position for any man to find himself in; and it is not easy to give a rule that will satisfy every man. The evidence in the Old Testament is cumulative; but to some it may not be conclusive; they may not know enough; they may be biased; or the conceptions of others may overrule their judgments. What is absolutely necessary here is that disciples will not take the false position of the rulers of Judea; or that of Pilate; they are not in a position to sit down in the judgment seat and pronounce judgment upon this question. What the Gospels claim for Jesus Christ is that He is the promised Saviour according to the Scriptures; that He was faithful, obedient and dutiful; that He conformed spiritually to the Will of His Father in Heaven; that He was tempted and did not sin; that He realised that He had a Divine Mission; that He called twelve disciples to follow Him that they might receive instruction; that He claimed that in a true and real sense, He fulfilled all the past as related to Israel, Moses and Abraham; that He uttered Blessed words which are the fundamental laws of His Kingdom; that He was, in the highest sense, a Prophet, Priest and King; that He was a true real Sacrifice for sin by His death; and the Conqueror of Death and the Grave by His Resurrection. What all this means if put into one word is that Christ is the Power of God; it is conserved in Him, and He has in His hands all its correlations; the Power is not physical it is that of His Spirit; it is not unlawful nor chaotic in its relations or manifestations; but all that He thought, said and did was in harmony with the Divine Will; with the laws of the universe. If expressed in the light of Science, the thought is, that as the Divine Grace He possessed and could use, as His servants, all realms of order and law known to men; He was at the heart of them, and they were obedient to His Will. The position here is not that the intellectual powers of men are capable of solving these problems; but it amounts to this, that a faithful, obedient, loving disciple of Christ will find proof

sufficient to justify him to continue to be a disciple. The question here is that of spiritual polarity; it is being in harmony with Faith and Abraham; being able to receive the truth and to be made free by it; to be a skilful analyst; a pure prism fit to refract a true Spectrum; and responsive to the electro-magnetism that is heavenly. What men everywhere confess is that as a Spiritual teacher Jesus Christ is first, and that He has no equal, but this is not the central question, the position is more clearly seen in the words and actions of the Young Ruler who aspired to be perfect; what he was taught amounted to this, that more was required of a disciple than conformity to moral law, legal or natural; and this is proved by giving up all earthly advantages; by taking up the Cross of self-sacrifice; and, in the Spirit of Christ, of Grace and Sacrifice, to follow Him in this world.

5. The problem for the thinker here is not that of perfection, or perfectionism in any form; it is that of a true, earnest disciple seeking to find Christ as the Way to the Father, the Truth of God, and the Life that is Divine. That He is the Way is the testimony of the Scriptures as revealed by development; that He is the Truth of God can hardly be questioned, seeing that in Him there is reconciliation and peace with God through the teaching and guiding of the Holy Spirit. This is where the light of truth converges; this is where light and the correlated forces that are spiritual produce a divine change. When viewed from Heaven, the angels might say, it is the Divine Light, or Power, that conserves all that is Divine; when men look upon the effects they might say that it is Life, the Life of Christ in a human Soul. What the thinker might be inclined to say here is this: "If I have seen Christ and recognised Him to be my Saviour-King, and Son of God, then how am I to know and be assured that His Life is my Life and that His Light of Truth has had this effect of producing life in me?" The answer is given in the Epistle to the Romans, it is the Spirit of Christ that is Life; it is the Spirit that generates Life; it is the Spirit that develops Life; it is the Spirit of Life that testifies where Life is to be found; and it is the Spirit that witnesseth and agrees with the spirit of the man, that there is Life and that it is the Life of Christ. The thought suggested here is one that is familiar; it is that the intellectual, as power, is always engaged with things, thoughts, and the

relations of thoughts, in their order; whilst the moral life deals with forms, organs and functions, with development and environment, types and variations. Here, as related to Genesis and the psychical life what is suggested for consideration is that the life of truth in Abraham is transmitted through Hagar to Ishmael and his generations; and that the spiritual development has its true fulfilment in the Acts of the Apostles; in the Coming of the Spirit at Pentecost; and in the propagation of the Gospel of the Life of Christ in the Roman Empire. This Life has been compared to a biology; it is the outward and visible manifestation of the Christ Life by the Spirit. What the thinker has to do, therefore, is to test the life within the Soul by the truths contained in the Acts, Romans, I & II. Corinthians, because in these there is to be found the work, the analysis, the Spectrum analysis, and the practical outcome of the Spirit's work in those men who have within them the Life of Christ. The Spirit witnesseth with the human spirit about these matters; the spiritual is compared with what is spiritual, and that is the means to be used to attain to the assurance of faith. The Spirit of truth takes of the things of Christ and reveals them to the living Soul as living truths. This is Life, because it is attaining to the knowledge of Christ, by the Spirit; this is more than life functional and organic, because in a true sense it is to know God, who sent Christ to seek for and to save the lost.

6. The thought that arises here is that the faith in Abraham and the promises to him come to men through the generations of Isaac, the Son of Sarah, the free-woman. This is the testimony found in Genesis in the natural psychical realm. In the spiritual world the order of development is in the Epistles, Galatians-Colossians, where the teaching is so wonderful as dealing with Judaism and Christianity; and where Ishmael and Isaac, Law and Gospel, are so fully explained. It is in the Epistles to Ephesians, Philippians and Colossians that the glory of the Spiritual Isaac, the Lord Christ, is so fully revealed. This is the true meaning of the Epistles; it is the Spirit of Christ, as Life, not revealing merely, but inbreathing, inworking the Divine Christ as Life into a human Soul. But is this really so the thinker will be inclined to ask? How is it possible that such ideals could become living thoughts, living organs, and living cor-

related organs, and thus form within a human Soul the image of the glorified Saviour and Lord? Is it worth while attempting to argue the question; or to raise doubts as to this marvellous translation or transcription? The true answer is that this revelation is not carnal; it is not by flesh or blood; it is the work of the in-dwelling Spirit, a revelation from the Father. That it is marvellous beyond the conceptions of man is freely granted; but that it is more marvellous than similar works of God's Spirit, in body, mind and soul, it would not be correct to say; they are all equally marvellous; it is the contrast here that is so striking; the man is saying to himself, how unworthy and sinful I know myself to be; and the Voice from Heaven is heard, saying, "Know ye not that ye are the temple of God's Spirit, and that God dwells in you."

7. Following the generations found in Genesis, the next in order is that of Esau and Edom; his wives and children; his wealth and greatness; Seir and Hor; dukes and kings. What can this mean, the thinker will ask with amazement? Is it possible that there are spiritual generations in the New Testament which throw light upon the Story of Esau, the son of Isaac, and the grand-son of Abraham? It does seem very strange, but men ought to be prepared to meet strange spiritual angels in the land that is spiritual. What is the problem that meets men everywhere in the Bible from the Fall to the end of Revelation? Is it not this, how is Adam, Esau, Edom, the elder brother to be saved? Is it not at this point that the true explanation comes home with tremendous power; and the question is asked: How could he be saved at all without this revelation of Christ in the Gospels; of the Spirit of the Life of Christ in men; of the exalted and glorious Christ in the Spirit; and of the Spirit of Life in Christ, in His people, known as His Church? Poor Esau! Poor Church! Poor men! all glorying in their power, wealth, families, dukedoms, princedoms, and kingdoms. How miserable and contemptible these look, in the light of the Spirit of Life in Jesus Christ, in His empiric Church, as it has been exalted by men to the very heavens. This is Esau that sold his spiritual birthright for a mess of pottage; this is Esau weeping bitterly because he has lost the Blessing. Will anything short of an earthquake, revolution, the day of judgment, or the rending heavens and the destroying fire,

take away from men their belief in the visible empiric Church, the Child of Esau ? But, perhaps, this is not all the truth ; the limitation must be to the carnal, earthly and visible, as compared with the spiritual in Christians, in ministers, and in the true spiritual Church of Christ. What has to be observed here is that every son of Adam, as an Esau, requires to find his way into the Church of Christ, by some door, through any denomination of Christians. When Esau reaches this stage of development in spiritual Life, he will not be particular as to the door he will enter by ; his trouble will be how he will break for ever the cursed link of earthliness that has been the cause of his thralldom to the powers of evil all through the ages. The lesson here is not a difficult one for every man to apply to himself. Unpleasant as it may be, it is just this, that in every man there is the old Adam and the Living Christ. It is impossible that they can be brought to agree, to live peaceably in one State, Society, family or man ; the remedy is plain, Adam and Esau must submit ; the true King is the Lord Christ from Heaven ; and His Life in His Church, and in a man, is His Holy Spirit.

8. The psychical life in Genesis, as physiology, is found in the generations of Jacob ; that is in Joseph and his dreams ; in Judah and his family ; in Joseph in service and in prison ; and in Joseph as the beneficent ruler over the land of Egypt. In the spiritual Life the revelation is in Hebrews, which is the counterpart of Joseph, his home and his visions. In the Epistle of James there may be traced the spiritual generations of Judah, the visible kingdom, law and grace, the rich and poor, and all that is involved in the carnal, earthly organisation. In the Epistles of Peter, the eyes are turned to the pilgrims and strangers on their way to the inheritance undefiled ; to the new heavens and earth ; to truth and righteousness ; to the land where there are no prisons, no evil dreams, and where there is no famine. This is the land of Grace, Truth, Life and Love ; it is Heaven upon the earth and Heaven in the Soul ; it is health and strength ; the Light Supernal and the Life Eternal. It is Life in Christ and Life in the Spirit ; it is Life that the Soul desires and longs to attain unto ; it is where the Mystics love to dwell ; it is the Holy City, the Promised land, the land where all the promises of God are fulfilled for all men and nations in the Lord Jesus Christ by His Spirit.

It is now time to turn to the third division of this subject, that of the history of mankind, and to trace as far as possible the order of development that has taken place. This is a very wide and complex subject; one that deserves careful attention from those who are able to deal with it in scientific order; all that will be attempted here will be to show that a similar order is found to exist in history, as traced in the Bible and in man. What the thinker may find helpful at this stage is to reflect upon what is termed the law of recurrence; this has been pointed out in many ways in nature; in the individual principles; in the unity of principles as in Force and Life, Spirit and Mind-life, Intellect and Moral-life, Grace and the Life of Sacrifice. The same order is found in the Bible, as the development takes place from stage to stage; and as pointed out, in a real and true sense, the same conception is applicable to the individual man. What may have occurred to the thinker as peculiar is that Force and Life alternate; that Life is always the synthesis of Force, of Spirit, of Intellect, or of Grace. Yet in this study it has been found that the first four principles are in harmony with the Force realm; whilst the second four respond to the concept of Life. The reason for this may be explained in this way: The Spirit of man, as dealing with matters intellectual, in the lower, the first Series, is dealing with things as forms; with thoughts and words as conforming to things; with things and thoughts as they are correlated, as purposes, designs, means; and with things, thoughts, relations of thoughts and means as serving for a definite end. What the man is doing intellectually is enquiring into all these matters as objective realities; they all exist, in a sense, apart from himself; he is dealing with a great machine, taking it asunder, piece by piece, word by word, relation by relation; he puts the whole machine together, every piece in its own place and it works; the machine has this constitution, it is meant for this end, and it is good. The point to notice specially here is this: The thinker, as intellectual, turns his intellectual power in upon himself, and he asks, with no little amazement, if he has any conception of this machinery within himself. What am I? and, how am I able to do all these things? The reply comes in this form, "Understand that you are not a machine only; you are also a biological product; your intellectual power is as life; the living in its manifestations;

life in its order of development ; life as occupied with its own growth." This seems very plain, even if it is very complex, what it means is that the Intellect of man is not the machinery ; it is the Spiritual Life operative in the man. This conception seems to carry the thinker in a new direction ; he is turning round and questioning himself ; he is saying to Force, Spirit and Intellect, please sit down ; keep quiet for a moment until this matter is made plain. Your claim in the past has been that Force, Spirit and Intellect, precede, and cause, physical Life, Mind, and the Moral nature, and here the thought comes that this is not the full explanation ; but that, as matter of fact, Life precedes Force, Spirit and Intellect, and they are the means used to produce what is living. To put this in another form, the Intellect is not living because it reasons ; but it reasons because it is living. If this is the true position, then it is not Power that is supreme, but Life as true right just and good ; not Spirit as cognitive, but Mind as receptive and conceptive. The Intellect, Spirit, Force, do not build that they may dwell in nest or palace alone ; they build so that when mated they may dwell therein in love ; but the home is the property of Life and Love. What follows here is important ; what if the matter, the protoplasm used by Force, is impure, insanitary, full of putrid germs ? The result will be disease and death ; if the perceptions are demagnetised, de-polarised, then the Mind will be dark and disordered ; if the Intellect is errant then the house will be insecure, a house built upon the sands that in the day of storms will become a ruin. This is the true meaning of the Intellect, as power ; it is a great builder ; it is actually, a god, it creates within a man a spiritual universe, and this may be a divine palace if built according to the Divine Purpose ; if not, then a crazy ruin without foundation and wrongly built. This is a serious thought ; every man is called upon, in due time, to become his own architect and build his own living house wherein to dwell ; and it has to be built in harmony with the designs that are in Heaven ; not the patterns of things as seen by Moses, but the perfect plans as revealed to men in Jesus Christ, our Lord. What then, the thinker may ask, with fear and trembling, will happen if the builder has no plans, knows nothing of designs, disobeys instructions, commits wilful errors, in fact, sins against God and his own Constitution, how is he going to

recreate, renew, re-build what is doomed to be destroyed ? This is where Grace draws near once more as life, the true Eve, the mother of all that is living, as servant, builder, saviour, redeemer and restorer, and the only sane thing to do is give Grace a glad welcome with perfect freedom to re-build according to the Divine designs. How difficult the work is made for Grace to accomplish is now made plain ; it is nothing less than constructing a new man, with an old man in the old house, ever grumbling and dissatisfied. This is a problem for an architect to tackle, to try to conceive how he could carry on the work in a house made with hands ? Here it is a thousand times more complex ; thus the only solution is to pray that the Spirit of Christ in Grace, His Life, may undertake and carry out this Divine Work. So far it might not be so difficult to remain passive until the building is complete ; but there still remains the problem of Life and the man ; because, assuredly, one day the man will find that in this matter he will be called upon to rise up and build ; and to remember that what he builds must be living and for eternity. What comes out of all this is the supreme thought that God alone is Life, the Life eternal ; and the very clever people who have made the mistake in assuming that there is nothing but function in the universe are put to shame. The angels in Heaven laugh at their foolish conceptions, and tell them plainly that functions and energy, spiritual perception and intellectual reasonings, are all the products of life. They are the means used to produce effects, to follow designs, to build with a definite end in view ; and in life there is design, purpose and effects ; they are all linked together for good. The blunderers are the men who prefer error to truth, evil to good, and wrong to right ; they think that power produces life ; and that man is god in this sense, that there is no true God in the universe that is knowable. The suggestion here given for men to study is that God is Life, as Grace and Love, and that every thing, thought, relation and function of being is the product of the Life Eternal.

1. What the thinker requires to remember here is that Life, in the sense suggested, is infinitely complex ; it is the Word that expresses all order, organs, functions and forms ; it pre-exists, exists and co-exists ; it is in short Jehovah, the " I Am," the Ever Living. As this conception is true

about every form of individual life, so it is equally true as related to the aggregate of life; all forms are derived from the One Life; and all organised life, physical, psychological, moral and gracious, is life derived, and made manifest in men. It is in this sense that mankind is one life in many forms and nations; but they are one organically as the product of Life. As in the physical body, or in the moral body, there is the working of life where no organic life can be seen, so in mankind the same thought arises; mankind pre-exists in life, and it may be many centuries before that life is so far developed as to become conscious of its own existence, as correlated with earth, creatures, and the heavens. The man becomes conscious when he is able to correlate and condition thoughts; before that time he is not man; it is being rational and moral that constitutes manhood. The point here is that in the very nature of things men are unable to discover Life; they are Life's handiwork or product. In this sense a pre-Adamite man, admitting that there may have been one, had no conscious spiritual existence for mankind; he is a blank, without rational thought, thus, if anything can be known about a pre-historic man, it can only come through effects he has produced; there was not enough of man in him to transcribe his thoughts, or to put them into forms that are translatable. There is a long period, an age, in the history of mankind that is being deciphered in Babylonia and Egypt. It is out of the graves of the dead past that men are receiving intelligence of the thoughts, words and actions of men who, in a sense, were pre-historic, and are now coming back from their graves to tell men how the world appeared to them. Monumental hieroglyphics and strange formed signs are all capable of being interpreted so long as they convey rational thought; but in many cases it is found that the story is not humane; it is too often that of despotic, cruel men, tyrants, who lived by rapine, raiding and war; and of poor slaves and soldiers who obeyed their tyrannous commands. When men go back into that dim, dark past, it is to find that men were wicked and cruel; brutal hunters of beasts and men. They were intellectual very often in no small degree; immoral and self-asserting; religious after a fashion, but it was in manifold forms of gross idol worship.

2. The age that succeeded the darkness where no light

can be found was a period of development largely pre-historic, and this may be conceived as the psychical age ; it is Nimrod and Asshur, and rulers of that stamp, which haunt the imagination ; they are the gods, or the devils, out of which myths arise. That there was a great psychical age of wonderful activity, about the age of Abraham, before the days of separation into East and West, Parseeism and Brahminism, with their cults of thought, can be clearly seen. Not the actors ; not the organising powers, but what life produced by them and what has continued to live in East and West all down the ages. Where, When, and How this great development took place men do not as yet know. It was the age of great religions, of great epic poems, myths and stories innumerable ; the time of folk-lore and of many forms of superstition ; a great twilight age. It was then that the gods and men lived together ; but there are no good reasons given that would lead men to think that the world was a happier place then than now ; that Persia, India, Babel, Nineveh, Egypt, Canaan, Africa, Greece, Rome or Western lands were anything like a garden of Eden. It is conceivable that this age culminates in Babylon and the Medo-Persian empires. The former representing the great Spirit that ruled over that age ; and the latter as representing the divided Mind. This divided empire was subject to despotism, and to an aristocracy tending to limit autocracy, as may be traced in the Story of Daniel, Darius, and the scheming godless aristocrats who were determined that they would get the Jew put to death. The value of the book of Daniel, as divine history, is found in what the book contains in its dreams and visions of kings and prophets. It is a truth, not to be forgotten, that autocratic despotism is idolatry ; it is the worship of an idol set up by men upon this earth ; and it has been intolerant, and intolerable, from Nimrod of Babel to the emperors of the Roman Empire. What the book of Daniel predicts, or reveals, is history under a certain form ; it is that of a man at the end of a great age standing with his face toward the West, trying to see what the future contains for the Children of God and of Grace.

3. It is worthy of notice here that the age of darkness is the age of death. The age of Babel, Nineveh, Egypt, Africa, Canaan is when the Hamite race possessed the earth and had the supremacy. From the days of Abraham to

the downfall of Persia, it is the race of Shem that is in the ascendant and attain supremacy. And from the day of Alexander the Great to the present time it has been the race of Japheth that has been in the ascendant and supreme over the earth. This must be taken as a general statement of the order of development ; but, this thought should also be kept in view ; in some form or other there is recurrence, and in each age and race there is revealed the forms of Ham, Shem and Japheth. As an example of what is meant here, what is named the Christian age sees this form of recurrence in the ascendancy of the great power of Rome as despotic, in the spirit of Ham, and as triumphant within the Roman Empire ; the recurrence of the race of Shem will be traced under the well known empire of Mohamet ; and at the present time the race of Japheth is successful and supreme. To the historian this conception of recurrence may prove interesting, if it can be clearly shown that development in nations and races tend to follow this order. What requires to be pointed out here is that it was into the East, the Medo-Persian Empire, that Israel was taken, and lived during the Captivity. This is how the Divine Seed of Grace was scattered abroad throughout the East. This was the time of preparation for that age which gave to mankind the intellectual wisdom, poetry, drama, literature, art, and supremacy of Greece. This was followed by, or contemporary with, the rise of the Roman family, commonwealth, republic, empire, civilisation, order, law and government. At the same period there occurred the Restoration of Israel to Palestine, the re-building of the Temple at Jerusalem, and the Worship of God according to Judaism. This is the great intellectual, moral and religious age, as related to the great world centre as it is found around the Mediterranean Sea. The tide of Empire had travelled from East to West, and the balance of power was found in the hands of the race of Japheth.

4. It was into the empire of Rome, when Greece had become decadent, and Egypt and Palestine Roman Provinces, that the Lord Jesus Christ came to men by the way of Bethlehem and Nazareth. He came unto His Own, that is to the family of Faith and Grace, where His friends ought to have been waiting to receive Him. He did not come by the way of Wisdom, or of Power, by Art, Literature, or Law, but for humble service, to teach, heal, save, and

redeem His people. It can be seen that His Coming is consistent with His life and work. His Kingdom is not earthly, not to be taken by, or supported with, Power, as a State; it is heavenly in origin, and thus its conditions are truth, righteousness, grace and sacrifice. If His followers depart from the heavenly ideal they find in Him, then this means degradation falling from the heavenly to the earthly; from what ought to be, and is, true, right, good and gracious, into error, wickedness, evil actions, and self-assertion.

What has to be remembered here is that the empiric world had done its utmost for mankind. Is there any possible scheme or contrivance known to men, as empirical, that were not tried by the Babylonians, Persians, Grecians, and Romans? If power, autocratic and absolute, will bless men and make them happy, then who has had a greater opportunity in all history than Nebuchadnezzar? If it is a question of aristocrats, rulers, bureaucrats, of division into provinces, analysis into departments of State, so that the people may be prosperous and content, then can men devise anything better than the order of the empire of Persia under Cyrus, or Darius? If forms of government from anarchy to tyranny, Spartan rule to Athenian democracy, will satisfy men, then surely Greece ought to have been a Paradise where the angels might have dwelt with men teaching them wisdom, art, and all that makes for utility, beauty, pleasure, order and harmony; but, the history of Greece, where the earthly light of Truth shone so brightly, did not bring to the Greeks moral life, or even earthly order. It is not unfair to state that if ever there was an Ishmaelite race in Europe whose hands were against every man and every man's hands against every other man, that race was the Greeks. This race of men had the richest intellectual endowments it is conceivable that men could possess; and yet their great wealth was the cause of their strife and hatred of each other; they destroyed themselves through their intellectual greatness. What the Story of Socrates means amounts to this: The day came when the light of Greece was being conserved to the point of life; just a little patience, care, reflection, thought, and the light would have been changed into life, confusion into order. The prism of Greece was Socrates; he maintained that by true thoughts and righteous actions only could a Spectrum that is moral and divine become known;

and the representatives of the people, the republicans, the democrats, rose in their wrath and destroyed the prism by which they might have discovered divine order. From that day Greece was doomed; it had destroyed the very conditions upon which life moral could have become manifest in the nation; and the result was that when that generation had passed away, including Plato and Aristotle, there was no divine life in Greece; and the light that was the glory of Greece was gone. If the problem of the State, Society and the family is to be solved for the welfare of mankind, then let men study the history of imperial Rome. What men find is that the founder of Rome was said to be nursed by a wolf; that the great families were the great classes; that Society was not humanity, but Rome; and that as State, Republic, or Empire, it is Roman power, law and privileges, that rule the world. What the student will observe here is that there has been development from Babylon to Rome; but the development has been earthly, sensual, devilish, idolatrous; even the gods have become the means of amusement and of derision to wise men, and the only god left to worship is the Emperor. What men have to consider here is, that if these mighty races of men failed to bring to mankind, truth, righteousness, and peace, then what likelihood is there of modern nations not equal in power, skill, wisdom, and government bringing happiness to mankind? It is quite plain that what is earthly, sensual, devilish, cannot regenerate mankind or bring about that restoration which means peace and happiness. What men, nourished upon wolves milk and the blood of tigers, say is that they have no wish to see any such change upon the face of the earth; they have the power, government, wealth, and the making of the laws; they will look after their own interests; protect their own classes; seek after their own glory; and, without mercy, trample under foot all those who dare to rise in revolt against them, or disobey their authority.

It is not easy to grasp the position as related to Jesus Christ; it was into this kind of earth He came when the flood-tide of evil was at its height; and it was in the hour of this darkness that the Light from Heaven was changed into Life. His home and family, His servants, and the rulers over His people had become spiritually degraded; they were of the generations of Esau and not the Sons of Jacob;

they lived for religious forms, wealth, position, and power. The Temple in Jerusalem was a place for Canaanite money changers; and the little heavenly light found in Israel was flickering in the faithful Souls of those who were waiting for the redemption of Israel. What requires to be pointed out here is that the Light from Heaven brought Life to mankind; not to the Jew only, because it is into mankind that Christ came by the way of Bethlehem. He came to give Life to mankind and to give it abundantly. The effect of this Life was the living disciples and living loving friends; the living Spirit at Pentecost and a living Church; the dispersion of Life in every direction, taking root in Jews, Samaritans, Greeks and Romans. The marvellous result, as pictured in the Acts of the Apostles, is that the Light of Life rekindled the light of truth in Jerusalem, the City of the King; it healed the schism of past ages as related to Samaria; it brought to Greece the Divine Wisdom in truth, righteousness, peace, life and love; it was carried to Rome and permeated the masses; it made masters and slaves brethren, and lodgers in prisons and dwellers in palaces friends, as the Children of the Living God. This is to be conceived as the Germ-Seed of the Kingdom; the organic forms; the order of development and the means of its distribution. Where the darkness reigned the Gospel of Grace brought Light and Life; where men were divided in spirit they were taught to love one another, and there was peace; where men exalted themselves and were vain-glorious they were humbled and were made thoughtful and serious; and where power was tyrannous there came the Voice of mercy, pity, compassion, and love. The Mission of Christ was fulfilled; the broken hearted were comforted; the captives were redeemed; the blind saw into the Kingdom of Heaven; the slaves were set free; the bruised were healed and comforted; and thus in a true, ideal, and real sense men received great gifts from Heaven; they had great joy and gladness in their Souls; they were comforted and encouraged through their initiation into this strange Kingdom of Christ that had come to all men in all nations.

This is the beginning of the Kingdom of Christ; the Life has brought forth Life abundantly, and men see a Kingdom that is not of this world in the world; it has a visible existence, it is called a Church; it is a Communion of faithful men

and women who are the disciples and the servants of Jesus Christ, their Lord and King. What follows in history is persecution and conflict with the Power of Rome. The Emperors could not tolerate a Church and worship in a Kingdom not subject to the imperial power. The result was expansion of the Church and, in due time, the fall of the Roman Empire. There was the great conflict of religions, and of all forms of Wisdom, as expressed in Gnosticism ; and the result was the extension of the Gospel of the Kingdom and the downfall of Gnosticism. There was a great struggle within the Church, as dealing with the question of the Supremacy of Christ as King and Saviour, as Son of God, as compared with other teachers, other gods, and other men conceived to be the sons of the gods ; and the result was that the Arian controversy ended with the victory of Christ, as Lord and King in His Church and Kingdom. Perhaps it is here that the Church touches its highest flood-tide mark. Not that the visible Church is to be conceived as perfect at any time ; for it always had its environment and earthly influences that tend to debase and degrade. What is meant here is that, in some mysterious way, when the servants of Christ had maintained the glory of Christ, as Spiritual, against earthly carnal, minded men, then they seemed to begin to think of what they deserved to receive in the way of honour, praise, glory and wealth as the servants of such a King. What actually took place was that the servants in the house of ministry began to think of themselves as bishops, in a lordly, earthly sense, the rulers over great dioceses ; those who were in special charge with, and by, divine authority ; and thus there began the era of ambitious, proud princes in the Church who held a position therein similar to that of the great men in the empire of Rome. With the rise of Episcopacy there came the Imperial form of government ; and thus, in due time, when the Roman Empire fell, the Pope and the Papacy succeeded to the inheritance of the emperors ; and this has been, in one form or another, the claim of the Papal power for many centuries. It is an earthly empire, prizing earthly power and dominion ; a spiritual power claiming to be the Servant of Jesus Christ ; but, as a spiritual power, an autocracy, filled with the proud and intolerant persecuting spirit, that is the antithesis of the Spirit of Truth and Grace, that is in Jesus Christ, as so-

fully revealed in His life in the Gospels.

What the thinker may try to do here, as in keeping with the Spirit of Life in the Scriptures, is to find if there is anything in the Old Testament that is analogical to this strange development. The position is a strange one, it amounts to this : Here, as historical fact, men find a Church of Christ which claims to be in direct lineal descent from Christ and the Apostles, to the exclusion of all other Churches, or Communion, named after Christ. What the historical thinker demands, as valid evidence, is not claims, or pretensions ; the true proof required is likeness to type ; that is to the thoughts, words, works, and life of the Spirit of Jesus Christ, as manifested by all those who say that they are His true servants and faithful followers in the way of the Cross, Sacrifice and self-denial. When it is seen that the Papacy is the rival of emperors ; claims to be king over kings ; and that what it fights for is power, earthly honours and glory and wealth ; then the judgment to be given is not difficult ; this may be the " Man of Sin ; " assuredly he is the first-born Son of Adam ; and his features are decidedly that of Esau, the man who sold his birthright for a mess of pottage, for earthly things that pass away. It is not suggested here that other Churches are what they ought to be ; or that the ministers of the Gospel are all saints on the way to perfection ; all that is meant here is that one Church is found claiming pre-eminence above all other Churches, in an intolerable, earthly, anti-Christian spirit ; and what students of history find is that they are unable to admit the claim, for the simple reason that spiritually it is unreasonable ; the differences between the King and His Kingdom, and the Papacy and its realm, cannot be reconciled in the realm of spiritual thought. It is this very thought that suggests spiritual enquiry as to likeness, or analogy, to revelation in the Bible. It is not to be found in Genesis ; and the thinker will not expect to find it there ; because, in that book there is no development in detail to what can be conceived as the outline of a Kingdom of Grace. It is to the Kingdom in Israel that the eyes will be turned to see if it contains a revelation that will spiritually coincide with what has taken place in Christendom. In that Kingdom there will be found the King of Israel, the King Sovereign, over all kings and rulers. His living representative is

Samuel ; he ruled over Israel for 40 years ; that is an age or dispensation in a prophetic sense. Samuel was rejected ; and the result was that spiritually the King was rejected by the people ; and the people by the King. There followed Saul as representing another dispensation ; he was the earthly ruler ; the soldier, the man who wielded the sword and perished by it. David follows as representing another dispensation ; he also was a man of war, with great spiritual aspirations ; a man with many faults, yet a true, faithful servant of the King ; a man who sought the supremacy of the King and acknowledged His right to rule ; and who had it in his heart to build a temple upon the earth that would reflect the honour and glory of the King of kings. With Solomon as king, the ideal of David was realised ; and this is the representation given to men to study, as something like what the Kingdom of Grace would be when manifested in the earth.

The thinker will now turn his eyes upon the Gospels, and there he will find the King of Grace revealed in a way that Israel never imagined could take place. He condescended to come down from Heaven ; and as Jesus Christ He revealed to men the Creator, Father and Supreme Ruler ; and the Saviour of men, as the Son of God. Of course men are staggered when such a thought is presented to them, as were the Jews ; they begin to reason, and they say, " How could God reveal himself after this fashion ? " What men are called upon to do here, and in every new dispensation of Grace, is not to fall back upon empiric reasoning, but to go straight to the Man, hear Him speak, study His thoughts, get at the contents of His Mind, observe His Life and His works, and then try to form a true conception of what the revelation means. The empiric method in things spiritual is sure to fail ; it is the way scientific that is helpful, because it is spiritual and is ready to receive and to ponder upon, weigh and analyse, the evidence. What the Christian in Spirit says about the Gospels is not that he fully understands all that they reveal ; but that he has found his King, Teacher, Saviour, and Friend, the Son of God, able to reveal to him the Way of Life and Blessing. To the Christian the Lord Christ is the Revelation of God in Grace ; the Eternal Son, the Saviour from all eternity ; and the King that ever liveth and reigneth. It is quite true that the thinker will find such

questions as these staring him in the face—How can Christ be Son, and yet One with the Father? How can He be Man and also God? It is not in the least necessary that he should try to answer such subtle questions; but one satisfactory answer, in the light of Science, would be this—Could there be any simpler and more satisfactory method found of expressing these truths as they are related to time and to development? The point here is that of Being; the One as compared with two; the many and the relations. In the One Ultimate there exists all correlated ultimates; these can be conceived as sons; that is to say, they can bear this relationship. Every cosmic principle is a son in this sense; but it is Grace as Giver that precedes all the other sons in Glory. It is Grace that follows in the footsteps of all the other sons, and when they go astray saves them and brings them back again to the unity that is in the Father. Whether men fail to understand this order of thought, or are so foolish as to reject it, matters not; this is the goal toward which Science is leading men so that they may perceive, that even what appears to be metaphysical is quite reasonable; and here Science veils the face saying, this is true, and it is also good and right for men thus to believe and trust.

The King has revealed himself; the King is the Saviour; the King is in Heaven; that is to say, Heaven must be where He is. The conception may be a paradox; it is saying that Jesus Christ is Heaven; that Heaven was in and around Him in His life and Ministry; that He was in Heaven, in Gethsemane, on the Cross, in the Grave, and in His Resurrection. What will stagger some thinkers in such a statement is that the Garden, the Cross, and the Grave are the antithesis of heaven; they are like hell, because they are agony of Spirit, pain, darkness and death. All this is true, but it is not all the truth; it is not half the truth; the best part of the truth is that Heaven is so wide that men cannot measure it; it is so deep that men cannot descend into its depths; and the Lord Christ is so great, so wonderful, so Divine, that He can do what no other creature can do. He could endure the agony and change Gethsemane into Eden; He could endure pain and destroy the tormentor; He could lie in the Grave and crush the head of Death. If men will only look all the facts in the face, they will see that this must be so, because this is the meaning that underlies sorrow and sacrifice, death

and life ; it is Heaven, in the Lord Jesus Christ, wrestling with these terrible enemies of humanity, and it is Heaven that gains the victory. This is not mysticism ; not something visionary, thus not to be accepted as literal fact ; it is the literal fact ; and if men are able to receive it they will see that it must be so, for the simplest of reasons ; if the Lord Jesus Christ is not all that He is conceived to be, then He could not, in the nature of things, be the Redeemer of mankind as the Son of God in Grace and Sacrifice.

Pass to the conception of Samuel as analogous with the coming of the Holy Spirit of Truth and the Life of Christ. The thought that arises here is that the Seer is as the Spirit, and in him the Spirit of God dwells. It is the Spirit of Life that is Prophet to teach ; Priest to reconcile ; and Ruler to guide and govern men. It is the indwelling Spirit that fulfils these functions of life in every Christian and in all Christians. It is the Spirit, in this sense, that is the Holy Spirit in the Church of Christ ; and it is a great truth that the Holy Spirit, as thus viewed, has never left, and never will leave, what is the living Spiritual body of Christ. What took place in history, after Pentecost, the spread of the Gospel, the persecution of Christians and the spiritual struggle in Christendom, was the incoming of the earthly spirit ; of the wisdom of Greece and of the East, deceit, and cunning, ambition, power and love of wealth. The enemies were strong, and they had to be met in conflict ; therefore, Christians sought to have a king like other kings ; they became degraded from spiritual to carnal ; they rejected the Spirit, and in this way they were rejected. This line of thought is applicable to the outward, the visible, carnal, rational Church ; that is to say, the anatomist can take the Church and analyse it to its ultimate organs ; and it is found that the carnal can be separated from the spiritual ; the carnal is the episcopacy, the Papacy, the princedoms and earthly powers, the revenues and wealth ; the robes of State and thrones of glory ; and the Spiritual is the gifts and graces of the Holy Spirit, as expressed in the Beatitudes ; and as realised in Christians.

What the thinker will remember here is that this analogy is followed as related to time, to development and to ideals ; there is history, recurrence and new lines of thought ; but the past lives on ; the Spirit's works continue, silent and

unseen ; whilst the carnal works of bishops and popes are what men see and what occupies their attention. Life works on silently with a power that cannot be understood by men ; and what seems very strange is that the disintegrating forces that are at work, and everywhere active, are the very means of producing a protoplasm, within, and upon which, Life lives. This is the mystery of all that disintegrates ; it is out of dead forms that life is seen to arise ; it is out of what was living and died, that there is new life. The stage of development here, following the objective in Israel is that life exists ; that life has been manifested as in Samuel and in the Church ; that the carnal world has entered in and taken possession, as in Saul, and in an earthly organisation ; thus onlookers are compelled to say that they can hardly trace any difference between the Church of Christ and Paganism, idolatry and an earthly empire. The thinker may not be very far wrong if he conceives the thought that for about 500 years there was in the Church the Spirit of Samuel ; that after this time the spirit of Saul was being developed, and reached its height about the year 1000 ; that about this time there began the disintegrating influences of a new life ; that about the year 1500 the spirit of David was in the ascendancy, and was manifested in the great movements known as the Renaissance and the Reformation ; and what men have been witnesses of during the long struggle between the Papacy and the Reformed Churches, is in principle akin to that which took place between the houses of Saul and David. To put the matter very plainly, what the Papacy stands for is the part of the elder brother, or the moral man ; of Esau and carnal things ; of autocracy and absolutism in State and Church ; of Divine Right to rule rightly or wrongly ; and to make the most tremendous claims upon the credulity and the obedience of men. What Reformed States and Churches have stood for has been freedom from the earthly and the carnal ; liberty to serve the King ; equality of the brethren in the Divine Service ; and the right to fight every enemy opposed to the King and His Kingdom of Grace. What the Papacy seems to claim is that it alone is the Church of God ; the Temple in which He dwells, as the only Source of blessing ; whilst the Reformed Churches maintain that this is not so ; it is wrong to think that the Eternal God should limit His Grace, Power and Life to an earthly organisation,

within which, as an organism, Grace and Sacrifice are the exception, where life and growth are prevented, and the light of truth banned and banished. The Reformed Churches are far from being perfect ; there are many soiled pages in their history ; but, as a rule, it can be said that they have stood for freedom, liberty and equality of the brethren ; and for faithful service, not for the Church but for the King, the Head, and the Life of all the Churches. It is not out of place to suggest that the Reformed Churches, through their great theologians, have had it in their hearts to build a Temple that would manifest before men the glory of the King. Is not this what theology, as intellectual labour, means, as the gathering together of material, of a spiritual kind, to raise a Temple that will reflect in the eyes of men the Grace and the Glory of God their King and Saviour ? Why have they not been able to build the Divine Temple ? Surely, it is not difficult at this stage of development to see and understand that they could not do it ; more it was never intended that they should do it ; the utmost they could do was to accumulate useful material. They, too, like David and his companions, have been men of strife and battle ; they have been fighting about things, thoughts, words and their relations ; their work has been empiric not scientific ; thus they could not build a Spiritual House, a Temple in the Heavens, for the glory of God. This lesson for learned theologians requires to be taken to heart and studied by them ; what they are called upon to remember is that the Divine Temple is not made by the hands of men ; it is living ; it comes from the Life ; it is the Life that builds up every organic part ; it is the Life that brings forth flower and fruit ; and it will be when the Life has fulfilled the Divine Mission that the on-lookers, when they see the Temple in its glory, will all join in the mighty cry of " Grace, Grace unto it ; " this is the work of Grace, and unto Grace be all the glory and the praise.

4. These are suggestions that arise in this study by comparing the spiritual with the spiritual ; that Kingdom of Grace in Israel has been useful ; men have visited the City of the King, seen the Temple of Solomon, looked upon the goodly palaces, and studied the walls and the bulwarks of Mount Zion. Men required these objective forms ; they have become subjective ideals ; and now they are turning their eyes to the Heavens to see if what these things represent

are to have their fulfilment in history. To put this matter in another form, what men may be able to see in the history of Christendom is four great stages, or ages, and these are recurrent and concurrent; but men taken up with the earthly and the carnal do not observe that events occur in this order. There is flow and ebb, not death and life. The first stage is the flow of the great tide of the Christian religion until it is Supreme and Roman Empire and Christian Church are as one body. This is where the second age, or life, begins to develope; the first form ebbs quietly away; and then for about 500 years the carnal, the visible Church, is on the flow, and rises to its earthly glory. There comes a third age, that of the beginning of conflict and struggle, and that goes on rising until it becomes fully conscious and purposeful in the Reformation. Hereabout there is the beginning of a fourth age, and if men study history they will see that what is supposed by many to be modern, and specially of the Nineteenth Century, really has its living roots in the period of the Reformation. What is specially referred to here is the great movement covered by the name of Science; that is the careful inductive enquiry into the relations of things and thoughts, of order and law; what the Constitution of the universe really means, as it can be studied, related, correlated and understood by men. What was expressed loudly everywhere in the Nineteenth Century was the tremendous fact that men were being awakened, becoming conscious of what is involved in Science; this was the period of the great revolution, one of the greatest the earth has ever seen. Men at present are too near to it to discern clearly its full meaning. If the Reformation was the flowering time of the Christian Life, then the Nineteenth Century was the time when the fruit was forming and beginning to ripen. It is only necessary to suggest here how the fruit has grown and is ripening. The first fruits are the physical Sciences; the nature of things; chemical analysis; Spectrum analysis; ether, electro-magnetism and the correlations and conservation of the physical forces. In the realm of Life, it is all that is living; the anatomy of all that is organic; the morphology or comparison of forms; and the functions of the living in the state of health. These fruits are almost ripe; they are the food of all who wish to eat the apples of gold from the islands of the Hesperides;

they are, if men are able to understand the thought, the first digestible fruits that have been taken from the fated Tree of good and evil ; and for the first time in history men are able to say, we are able to see like the gods, because we can separate the good from the evil ; say that the good is from God ; and that the evil is from the serpent, the degraded, sensual, self-indulgent, self-asserting man. It is quite true, and students must not forget this truth, that this is the day of the first fruits and not of the great harvest of the earth. In other words, the physical forms are now understood ; they are very valuable, because they are forms, true forms, living forms, which all point in a definite direction. It is in the midst of these forms that men are called to advance ; there is life in them, and they lead onward to higher stages of life. If the student is not satisfied with the slowly ripening fruits in the psychical world, he has the hope that sunshine and rain, night and day, experience and experiment, are all producing their influences upon the fruit that is actually ripening ; and that the outlook gives promise of abundant fruit. Men must not forget that this is where darkness and dia-magnetism have dwelt ; it is where the eclipse has been total ; therefore, it is matter for joy and gladness that the light is coming into this strange world, where, though every man must dwell in it, he knows less about its order and laws than he does about the physical or the empiric worlds. It is very largely in the empiric world that the masses of men dwell ; they are occupied with the things around them ; with their families, Societies, State and Religion. Life for men consists largely of things and how to obtain them ; the true life is not things but thoughts, and how thoughts may be truly correlated so that the full harmony and the unity of life may be obtained. What lies before Science, in this field of thought, is that of discovering true intellectual order and the moral life in family, Society, and in the State. The real meaning of the present movement, that is finding its centre in democracy and Socialism, is that men are dissatisfied with social conditions as they have existed in the past ; and they think that they are beginning to see a system and an order that will work beneficially for the Common-weal. The position is a critical one in this sense : Economists and Socialists are under the impression that they are going to bring in the Kingdom of Man by earthly, physical, and

economical arrangements; they are going to create an ideal heaven upon an earthly basis; they are going to make men happy by giving them pottage, and plenty of it. They are forgetting the Story of Esau, and the bad bargain he made; and they do not consider that those who despise the heavenly Birthright fail to get the Blessing that is Spiritual, even though they repent with bitter tears. It is here that parties in religion, the State, Societies, and families go wrong; they will have it that the portion of Esau is that which is of value; and when they waken up it is to discover that they are wrong, that the true rule of life is found in this law, given to men by the Lord of Grace; "Seek first the Kingdom of Heaven and His righteousness, and all these things will be added unto you." Science is advancing so steadily, and it may be said so reasonably, that this aspect of life is being recognised; it is not what a man has, but what he is, that tells in the journey of life; it is not power, wealth, position, or anything earthly that in the long run really matters; it is to know the truth; it is to be, and do, good; it is to seek for, and to find, God that is important; it is to be like God as moral and gracious that is of inestimable value. This view of life is not new; it is found everywhere in history; men who have thus thought, reasoned, and acted have been, as they thought, in the moral realm; but in reality they have been pilgrims in the land of Grace, and strangers seeking for the Holy City. What the thinker will remember is, that exclusiveness here is about as bad as exclusiveness in religion. Why should the Sages of the past, in all nations, be told that they were wrong, because they did not speak in the same tongue or call themselves brethren by the same Name? They were brethren, and did not know it; and One was their Teacher, even Christ. This idea of recurrent and concurrent development of gracious Moralism in the earth will be an interesting study in development in the future. If a moralist like Terah were to meet with a Confucius, a Socrates, a Marcus Aurelius, or a modern ethical moral professor, it would be seen that their features have much in common; they are types of moral thinkers environed by, and yet unconscious of, the atmosphere of Grace.

5. This is where the Twentieth Century is going to be different from, and greater than, all the past centuries. It is

going to sum up all the past ; to teach men that Grace is the Germ-Seed of all true Life. That Life is, in a true and real sense, the product of Light ; but also conversely that apart from Love and Grace, as Life, there could be no Light. These are points that thinkers will not wrangle about ; what they will be anxious to know is, how Life produces organs ; how organs are related to each other ; how organs vary and yet they are one body ; and how the Constitution of the body is such that if the life is pure, the organs healthy and harmonious in their relations, then it is Grace that blesses the whole, and the condition is that of blessedness. It is so in man ; it is so in family, Society, and in the State ; and it is so in the Church of Christ. That is to say, Science perceives that this ought to be so ; that this is the Divine Constitution of the Universe ; it is the ideal toward which men are steadily moving. But here a very serious objection could be raised in this form : How can it be true that Grace is thus worthy of the highest honour and praise, when it is known that Grace, in the House of Grace, has during the Christian age proved itself to be a failure ? This objection is not a new one, and it is granted to the full that the House of Grace has been found, in some measure, graceless ; but what the thinker has to remember is, that Grace, as the gift of God, in men, is not Grace as it is in Christ, the Lord of Grace. It is, also in this realm, like unto Force, Spirit or the Intellect, it is Truth as order ; and the body in which Grace lives is Sacrifice. Where Grace appears to fail is in the conflict with evil ; it is when evil enters in and takes the place of Grace ; it is where the Moral house is swept and garnished ; where the evil spirit takes, to be his companions, seven devils, re-enters the house and makes the condition demoniacal. The thought here is, that even Grace may be made the subject of the devil in so far as it is intellectual, the creature of order ; but that the spiritual body of Grace, Sacrifice, self-denial, is that which purifies as by fire. This is the Spirit of Life ; this is the meaning of the three children in the furnace in Babylon ; those who live have, as their Companion, the Divine Sacrifice, and they walk in perfect freedom ; they are in Heaven when they seem to men to be in hell. This is what is meant by the thought that those who pass through the fire of tribulation, cleanse their robes in the passage, and they are seen in white and purified ; not because

they suffered, but because the Sacrifice, the Blood, the Life of the Lamb had made them clean.

The point that is reached here, to alter the figure of thought, is that Life is Light ; that Christ is the Light that lighteneth all men ; the Light that enlightens the Gentiles and the glory of Israel. In mankind the Light becomes Life, and Life is Love and Light ; that is to say the thinker gets into the charmed circle of Grace ; it is Light, that is his guide ; and he seeks to walk in the light of Life. The Light is objective ; it is what is seen ; and it is the means by which men see. The Light is analysed in its forms ; it is reduced from forms into related ultimate thoughts and words. These are converged in the spiritual ether by the individual prism ; and, according to the condition of the prism, will be the refraction and the Spectrum. This is the condition of the Soul ; if the eye is single, the body will be full of light ; but if the light of Grace is changed into the chaos of darkness, then how great must the darkness be ? The position that has been reached by Science may be expressed in this form ; prism and Spectrum are still imperfect ; in the realms, psychical and moral, or empiric, there is no definite order ; men are groping their way in the darkness, by the help of Science, to produce the pure type of prism, and to make manifest the Spectrum of truth in its divine order. In the physical world there is light and order ; and the cosmical principles indicate the direction in which the Light moves. At the other side there is found the Bible as the Divine Revelation from Heaven ; there is radiant Light upon the Mount of the Blessings ; it is the Blessings that are the spiritual principles in the Word of God ; it is in their light that men see light, and conceive the light of Truth. The Cosmical and the Spiritual are becoming radiant in the Light of Grace. Light is responding to Light ; and it is the same Light that is seen in the earth and Heaven. The Light of Heaven has come down to the Earth, and it is Light in Christ.

What the thinker will observe here is that when he is trying to solve the problem of intellectual order, it is that of light ; it is chemical analysis, spectrum analysis and the electro-magnetic light that are most suitable for use ; and, when the study is Life, in any of its forms, then it is biology, anatomy, morphology, and physiology that are helpful. In thinking upon the history of Christianity in the world, as related to

the Holy Spirit, as the Life of Christ, the order of development is that of Life ; and of Life as having its Source in the Living Christ. This has been explained ; but there is an aspect of Life, not yet touched upon that may prove interesting and useful. The suggestion has been thrown out already that Light, in a true sense, is the Child of Life, the meaning being that it is Life that produces order, organisation, correlations and functions ; and that these become known because Life has produced them. But what must be remembered here is that Life, in the living, is that of process according to Divine Law ; it is the Seed ; the root, leaves and stalk ; the plant or the tree ; the flower and the fruit ; it is the germ of life and the babe in the womb ; the child and man ; and the generations in the man ; it is man, the family, Society, the State and the Church ; and, through the Church, that is Christ, the Head and Life, all Churches are redeemed ; all States restored ; all Societies saved ; all families renewed, and all men regenerated. Life, the Life of Christ, in, and by, the Holy Spirit, enters the Church, or rather the individuals that constitute the Church ; this may seem to be a simple statement, a conception of little importance ; but what it means to the biologist and his scientific friends is that this Life process, as Grace and Sacrifice, is the Life Immortal ; the Life that can never die ; the Life that will live and become organic ; the Life that will live and grapple with sin and death and destroy them. They are destined to be destroyed ; it is the ideal in this Life to achieve this end ; it is what is kept in view, all through the history of development ; this is the purpose, the design inherent in the Life ; therefore let men grasp this conception, that in the nature, or the Constitution of the Universe, this is the issue of the development of the Kingdom of Grace and Sacrifice.

This principle of development can be applied in the same manner to the Series of Books in the Bible from I. Chronicles to the Gospels. It is Adam, the Fall, the reign of sin and death. It is Life in the Seed and in history ; Life in the restored Israel ; Life in Judaism and in the long-looked for King and Kingdom. The Life in the Seed, that is in Adam and Seth, is that of Christ, the Life ; and in Jesus Christ the Life is made manifest in Man. This conception may not be clearly traceable from Abraham to Solomon, in the Kingdom, and in the Captivity, for this reason, it is psychical ;

it is reflection ; it has not attained to conscious order and law. The man comes out of the darkness and the idolatry of Chaldea ; the Children of Abraham are seen as in a pathway where the light is shining ; but the pathway of light ends in the darkness of the Captivity. The psychical is as a streak of light in the darkness ; but it is as a reflection of light from Heaven that enters into and pierces the darkness. The Bible, as a whole, will respond to what is found in Christian history ; it is the Life of Grace and faith from Heaven given to Man ; it is the Life of Promise and of hope, as seen in Israel ; it is Life in the race of humanity as patiently carried out by the Spirit of Life, revealing to men Christ, the gracious gift of Life and Love to a lost world ; and it is Christ's Life, by His Spirit, in humanity, bringing about the restoration of the human race. It is Heaven as Life, come down to Earth ; it is the Earth as receptive and conceptive of the Life from Heaven ; it is Heaven as living in the Earth and casting down what is earthly, carnal, and devilish ; and it is Heaven as transfiguring the Earth, thus bringing to men Grace, Truth, Righteousness, Pardon, Peace, Reconciliation and the Kingdom that is heavenly, as Divine Love in the Spirit of Sacrifice.

CHAPTER VI.

DEVELOPMENT AND THE UNIVERSAL SYNTHESIS.

In summing up the results reached in this study of development, it will be remembered that the stand-point occupied has been that of Mysticism. This term is likely to be misunderstood by those who do not understand the order of thought, because they may conclude that Mysticism means mystery; whilst the true meaning is that Mysticism, as now explained, removes mystery to the ultimate stage of thought; and pure Mysticism becomes the explanation, or the revelation, of all true thoughts in their scientific relations as discerned by following the methods of Christ and of the Spirit. The stand-point here is not the same as that of the physical sciences, or of the philosophy of Mr. H. Spencer; it is, as expressed, a vision of truth from Mount Clear, where past, present and future can be seen, because with a good telescope from this plateau there can be seen that mountain upon which the Ark rested; the Valley of the Euphrates; the Mount of the Lord with its memorable events; and all the mountain tops which men have scaled in the past in their pursuit after truth and righteousness. To express the thought in this form is equivalent to saying that in the Providence of God men have been brought to a position, where, in the Light of the Truth in Christ, they know, and say, that they are standing in the light of a new world. They might even suggest that in some way or other, they cannot explain how, they have been spending the night upon the Mount of Transfiguration; they have been with Christ; they have seen His glory; it is daylight, the sunshine of truth bathes the world, and the night and the darkness are gone for ever.

The form of thought may be changed a little at this point, in this way; the thoughts can be turned away from the Valley of the past; the zig-zag path up the mountain sides; the Valley and the four rivers, and the plateau mystical

upon which the Sun shines ; and turning round there may be seen a peak rising above the plateau, which appears to be the highest point on the Mountain range ; higher than Pisgah, Mount Zion, or Calvary ; yet not a virgin peak whereon the foot of man has never trod ; but upon which one Man, the Man of Sorrows, must have stood when there was shown to Him " all the Kingdoms of the World and the glory of them." This peak is said to be a " very high mountain," and the temptation that comes to those who stand upon the giddy height is that of desiring to become great, to attain to dominion ; and it is here that they are tested as to their spiritual polarization and whether they have the light within them that is from Heaven ; or if the light within them has been dia-magnetised and changed into darkness. This peak is where the light of the fourth dimension world may be discerned and the heavens seen as open to past, present, and future ; or, those who fail to see the unseen, being carnal, fall and worship the earthly ; they grasp the sceptre of power offered to them, and the spiritual world remains unseen. The latitude and longitude of this Mountain remains a mystery ; but it is conceived that the way thither is becoming known, and it has been suggested that those who desire to find it can do so. There are said to be engraven upon a rock on the top of this Mountain certain signs, or symbols, about which men may differ in their opinions ; it is suspected that they have been carved out at different stages of history, and it is an open question whether the signs are complete ; or whether those who see them see exactly the same things. The symbols, as can be seen by seers who reach the peak, takes the particular form of a square, with cross lines from corner to corner, very much like a square envelope ; and when it is seen the thought arises that it is mystical in its nature, and that it may convey to men a cryptical message. There may be traced, by those who study such symbols, what appears to be circles, magical circles, which could not be squared ; but when the circles were broken up, and their influences lost, the rims of the circles were elongated and in this way they became lines. Not to take too much time in explaining the symbol, what mathematicians would say is that the first circle was changed into a line of one dimension ; the second into a plane of two dimensions ; the third into a cube of tridimensions ; and

the fourth completes the square of four dimensions. It is said that this fourth line is mystical and not visible to every observer ; but the opinion seems to be growing that not until this fourth line is seen by all men will all men see that mystical City of God which has descended from Heaven to earth. The observer will notice that the cross lines in the heart of the square form a St. Andrew's Cross ; the interpretation and inference being that the cross on the top of the circle, as dominant over the Earth, is not a true representation of the great truth written in history ; but rather that the Cross is to be found in the very heart of the square. It is further suggested that this symbol, as it is gazed upon, seems to be living and radiant with light. The onlooker is influenced to enter the square ; he stands in the heart of it ; he receives it into his own soul ; he is crucified, and yet he lives, and it is the light and life in that mystical square that he discovers is the light and life of his own being. The mystery of the Cross is that it should be found within a perfect square ; and the mystery which men have been trying to solve all down the ages is how that Cross came to be within the square. Many theories about this matter have been conceived by men, all interesting and useful, but the theory of development seems to have a word to say upon this matter ; and the explanation is that Sin has produced the Cross by disobedience, thus causing suffering ; and that the Cross of Sacrifice has been made the means of redemption from the power of Sin. What may be noticed is that the first line is that of light as piercing space and beginning time ; it reveals Heaven as light in the midst of the darkness. The second line makes the plane of two dimensions ; but it does more, it conveys the power for future development ; but the difficulty for man was to find the direction in which the third line ought to run. What can be seen is that the tridimension line ought to have run parallel with the first line to form the empiric side of the square ; but man would not wait to be taught and guided in the right way ; he became dia-magnetic, ran the line from point three to point one, and thus attempted prematurely to close the plane by forming it into a triangle. In the meantime the third line was being developed ; and when it was made manifest again there was a deflection from point four to point two, and this it will be perceived formed the

Cross within the three sides of the square, leaving the square open from point four to point one. This is the mystical way of studying line, plane, cube, cross and square ; they are all symbols, and they require to be studied in this symbolic manner. What students of such symbols seem anxious to understand is what the result will be of the manifestation of the fourth line, thus linking up the whole, as by electromagnetic power. They think that they can discern four strange mystic prisms that surround and support the Cross ; and they fail to conceive the effects that will take place when this four-fold manifestation of light and truth, order and law, are revealed to men. To change the figure of thought, what mystical thinkers are inclined to suggest is that the mystic visions of Ezekiel by the river Chebar, and of John in Patmos, are to be realised under new forms ; and they would not be astonished to find that all this symbolism is a true revelation of the Holy Spirit of Christ, the ever living, as being revealed to those who, in Christ, are at the same time living in the Spirit.

This mystic vision of the Square and Cross may have practical value for those who may wish to ascend this peak, this high mountain, which in some way or other appears to be above the range of cloudland. What it means is that the time is near when the tridimension empiric world must give place to that of the four square City of God. Men have to realise that it is around them everywhere ; that it is within them ; that it constitutes their existence ; and that it is the universal conception that will bring about harmony and unity in this world among men and within every man. The mystic vision is seeing "in the Spirit ;" that is to say, the Spirit of Christ is All in all, and thus it is the Spirit that is glorified. If the Creation is studied it is seen that what is created, or manifested, is the work of the Spirit ; what is involved in Creation is the thoughts and purposes of the Spirit, the revelation of the Spirit ; yet the Spirit of Truth is the Revealer of Christ, the Ideal ; and Christ, the Ideal, is the fulness of the Spirit in the Man who is the Image of God, the true, Real Spirit. When man begins to reason about Creation, in the light of Science, he discovers that Creation is not things, but spiritual conceptions, works of the Spirit ; that there exists a teleology, or purpose and spiritual design in the Creation, the very thoughts of the Spirit of God ; that

all these thoughts can be placed in an ideal order revealing the Ideal ; and that behind Creation, Spirit, and Ideal there exists the Real, the Eternal. In the light of these conceptions man analyses his own being and constitution, and discovers that his body is the work of the Divine Spirit ; that his mind is, in a true and real sense, not his own Spirit and Mind, but the Spirit and Mind of God's Spirit ; in this sense that the man did not construct his own physical or mental sub-conscious life ; they have been produced in, and for, him, in a spiritual order he does not know or understand. It is this complete dependence upon the Spirit of God in these stages of development that is the great mystery to students who try to study these matters ; these sensuous and subliminal worlds are in no true sense dependent upon man ; he may be said to inherit them ; they are entrusted to him ; and in due time he awakens to the fact that, as a conscious person, he is expected to go forth through created things and thoughts to find out what creation, man, order, and law mean ; to read the thoughts of the Spirit ; to find the Ideal ; and to reach the Rest of Love that is in God, the Real, the Source of all Blessing. Man has his place in the history of development ; it is that of discovering the image of God in His works ; but it is the lawless, sinful, self-asserting history of man that is the burden of empiric history ; it is his failure that is symbolised in the Cross ; and it is the Cross, as Sacrifice, that is the root conception in the Kingdom of Grace, as the means of regeneration, salvation, redemption, and restoration.

As a rule, in these studies in the past the use of the term Evolution has been avoided. The reason for this has been that there has appeared to be an apparent antagonism between the conception of Evolution as compared with Development. This estrangement, it may be seen, depends upon the stand-points of the thinkers ; the evolutionist plainly states that the order of his thought, as a philosophy, is natural, self-centered, and according to the facts, as revealed in historic continuity. What has to be noticed here is that evolutionism has really been a scientific protest against empiricism in its many forms ; and the application of known sciences to obtain a more true and correct explanation of the history of the evolution of things and thoughts in the universe. If empiricism ruled the world in experience, in rational knowledge, in Society, in the State, in philosophy

and theology, then it is not difficult to see that a great battle was imminent; and that it had to be fought to a finish. If this thought is applied to the history of the past 500 years, as specially related to scientific enquiry in the realm of the physical sciences, then it can be seen that the Belfast address of Professor Tyndall, when he referred to Force as containing the promise and potency of all things, was that definite stage of enquiry where the veil that enshrouded empiricism was pierced, and the assertion made that the order of thought as related to the past had exploded; and that a new order had become regnant. Thinkers are familiar with the history of this event; it was the dawn of a great revolution; it was the Voice of Truth, as related to the physical Sciences, declaring war against empiricism. It is easy to find fault with the great thinkers and workers of that period; and even to go the length of blaming them for their agnostic spirit; and, in a sense, for the narrowness of their conceptions; but they had a most difficult task in hand, thus something ought to be said in favour of their trying to limit their enquiries to the natural realm of knowledge. It may be easy to find fault with the synthetic philosophy of Mr. H. Spencer; but what thinkers have now to consider is how well and how nobly he did his work, taking into consideration the empiric world in which he lived, and the fierce antagonistic spirit then dominant in theology. The Evolution Theory, from the naturalistic agnostic stand-point, is a divine, as well as a great naturalistic revelation; it ranges from Force to Altruism, including all natural realms of thoughts; and, as a syntheses of knowledge, from the natural stand-point, it is the master piece of work of the Nineteenth Century.

If the conception as to the theory of Evolution is put in this form, as the scientific attempt by man to express, or explain, all the particulars of the natural universe and to synthesise the same into an individual form of philosophy, then what this amounts to is that the individualistic philosophy of Mr. Spencer became a psychical individual living form; it was the highest and the truest that men knew; and individually men received the truth and life it contained, and it became their truth and life. This is not something new in the history of the world; parallels of thought can be found, as in the dissemination of the Christian and Mohammedan

religions. The point to notice here is that this synthesis of Nature, from Force to Altruism, failed to satisfy men ; the exposition of the evolution of Nature was good, but why did it exclude what serious thoughtful men prized as of inestimable value, the problem of true morality, God, sin, regeneration, salvation, redemption, and restoration to the favour of God ? To such men it seemed unreasonable to make so much ado about an earthly carnal inheritance, with ethical pottage and the rational love of altruism. Their hearts cried out for God, the living God, for the Saviour and Salvation. The machinery of the universe might be perfect ; but if it was the dead child of Force, then it was lifeless, without feeling, kindness, or love. This, it would appear, is the real rock upon which Evolution, as naturalistic, has struck and been rejected by men ; it does not fully satisfy their aspirations ; it leaves them as orphans in the world ; and thus it is in vain that wise men tell those who do not understand Evolution that they ought to be content and happy when they possess a philosophy that explains the order of Nature.

What all this means is that the Mind and Soul of humanity was unsatisfied ; it means also that man possessed conceptions that could not, and would not, be crushed to death by evolution machinery. The life of Grace patiently waited for the soil in which it could germinate, take root and live ; all this was preparation, the natural preceding the spiritual ; the Christ was there all the time ; the Spirit of Christ was at work in the analysis of all the particulars of Science and in the great synthesis into an Evolution theory ; and the result was not death, but life, a great generalising of all that is living, so that there might be made manifest to mankind the spiritual Development according to the Method of Christ, and the universal synthesis as conceived by the Method of the Spirit. In the first instance, Evolution, as natural, excluded the spiritual ; the result was dissatisfaction, and the rejection of what was so limited in its outlook ; in the second, Development, accepted all that Evolution could supply as contributing to the higher realms of spiritual thought ; and added to it the great universe of the spiritual and the Eternal. What has taken place is like what is found in the Bible ; Genesis, Moses, and Israel prepared the way, as natural and psychical forms, for the coming of

Christ ; when Christ came the spiritual world was revealed and the great synthesis of the work of the Spirit made possible. What Evolution aimed to do was to limit the Kingdom of Knowledge to the natural, to forms, thoughts, and machinery ; what the methods of Christ and of the Spirit reveal are the spiritual thoughts, forms and life that are universal ; and to synthesise them into the great universal principles of Faith, Hope, Patience, and Love. Evolution, like Mosaism and Israel, contained the promise and potency of what was a natural limited Kingdom. Where it erred was in translating Divine Love into Altruism ; and in failing to perceive that Altruism is natural and not spiritual ; it is the Divine Bud. attached to the natural, as required by men to explain their theory of Evolution.

This manner of explaining the relations that exist between Evolution, and Development according to the Method of Christ, is another example of what is found to permeate the Bible from the beginning ; it is Adam and the Seed, Cain and Abel, Ishmael and Isaac, Esau and Jacob, Moses and Christ, Law and Grace, the first-born, the natural, and the Lord from Heaven the Spiritual. What has to be remembered here is that Evolution and the natural, as an organic system of thought, is not enough ; it fails to explain to men all that they require to know. The position to be recognised may be illustrated by what is known as the periodic eightfold law of chemical elements, as explained by Professor Mendeleef, of Russia ; this, at the first, was given in eight lines and in eight columns ; but it seems that this theory has been changed to sixteen columns, thus doubling the extension of the lines. This it may be assumed, has been found necessary, because the number of the known elements, in their atomic relations, in the first line have increased from hydrogen as 1 to oxygen as 16. However this may be, what the spiritual student perceives is that the related ultimate cosmic principles require to be doubled, if men would understand and express their thoughts in a definite manner as related to the natural and the spiritual worlds. It ought to be remembered that the ultimate of Evolution is Force, or the Unknowable. The assumption is that from Force as containing the promise and the potency of all that is evolved, there is one continuous line of evolution by Force, Life, Spirit, Mind, Intellect, Moral Power, and Altruism.

It is not stated that evolutionists recognise these related ultimates; but they are not able to agree about the possibility of Force changing into Life; of Life into Spirit and Mind; of the semi-conscious, into the conscious pure Intellect and a Moral nature. Further, Altruism is conceived as natural, and the great problems of the Fall, Sin, Grace, and Redemption are completely excluded, and rejected as superstitious beliefs. The point to be realised clearly here is that the Ultimate Force, or the Almighty, is the Ultimate in both Evolution and Development. The related cosmical ultimates do not require any reconciliation, they are necessary in both systems of thought; and when the thought is clearly understood that the Ultimate, the Unknowable Substance, the One, cannot possibly be known, that is compared by the reason, then it is seen that Evolution and Development are in this matter in harmony. What the Evolutionist might be inclined to say is that the problems of the Fall, Sin, God, Salvation, and all that is spiritual, or theological, may safely be omitted from consideration; that the result will eventually be the same, because the end will be the realm of Science and a great human philosophy that will resolve all mysteries. The reply to this assumption is that the theory of Evolution will not work; the machine breaks down; there is a Babel of Confusion; and it is simply impossible, in the nature of things, that the two dimension world of the Evolutionist can solve the complex problems that arise; that claim consideration; and that will not go to rest in the present condition of Society and of the Church of Christ. The individualistic synthesis of the Evolutionist may be all that he cares to consider, as an agnostic; but the day comes when men have to face the problems of heaven and hell as well as historic continuity; and then it is seen that Evolution fails entirely to attain to the great general conceptions that ascend into the height of spiritual metaphysics and that descend into the depths of human sorrow, suffering and sin. It is the Bible alone that contains, and explains, spiritual Development; and in doing so it is found that the natural Evolution theory is actually required to supply the forms, the thoughts, and the relations of thoughts, which constitute order and law as general and universal. What has to be remembered here is that the natural, as cosmos, or as man, is utterly unable to bring about reconciliation and peace;

and, what is still more strange, the Bible, as history, experience, and as theological empiricism, failed to fulfil its mission among men until the Light of Truth came to them through the Beatitudes, as revealing the living method of Christ for Spiritual redemption and restoration. It is the method of Christ as applied to all realms of divine truth that is Light to a dark world; it is Christ that is the Life embodying all truth. He is Divine Light and Life, Grace and Sacrifice for Sin, the Reconciliation and the Reconciler, the Divine Image of God and the Eternal Peace-maker. Christ is the Summation of all the particulars that are to be found in Nature; He is the Synthesis of all known particulars into one individual man, as Christ; He is the Sum total of all particulars and individuals as natural; and as Saviour of men and Son of God, all general conceptions of truth and righteousness, goodness and grace, are embodied in Him; and this is how Christ is so much higher than Adam, or the Angels; however men may conceive, or express the thought, it amounts to this, that He is the revelation to men of the Godhead in a bodily form. This conception of Christ, as conveyed by such words, does not mean that the mystery of God is revealed to men as to His Ultimate Being; but that Christ is the unique Son of God, the Revealer of the Father of all Grace to His sinful children. The universal Synthesis of all the general relations and conceptions in the Lord Jesus Christ is to be found in the revealing work of the Holy Spirit of Christ as expressed in these thoughts: Faith in God, the gracious and merciful; Hope in Christ, the Seed promised, the Son of God; the Patience of the Holy Spirit in all times, and under all conditions in history, as revealing and making manifest to, and in, men, the Living Christ; and that the purpose of God in Grace is the manifestation of Divine Love, as Sacrifice, for the regeneration salvation, redemption, and restoration of mankind to the favour of God.

What has been suggested here is that there is no real antagonism between Evolution and Development, between the natural and the spiritual. The natural may be compared to the man as standing and looking out upon all particulars as they are manifested in Creation; the spiritual is the man conceiving, receiving and building up within himself a living organic mind, or Soul. The natural is like unto the realm

of Force with all its particulars ; the spiritual is like unto Life as synthesising all that is in the realm of Force in a living body. The natural is like unto Force and Life, as a physical world that is objective ; the spiritual is like unto Spirit and Mind as a psychical world that is subjective. The intellectual as rational, as enquiring into order, is like unto the natural, and the moral is the spiritual, the divine in the image of God. If man had passed safely during his period of probation through the intellectual and Moral world, then the result would have been the Spiritual, as the Knowledge of Science and Divine Wisdom. What follows, as the result of Sin, is that man remained natural, living in the realm of intellectual enquiry ; the fallen Adam-man, the natural ; and the Revelation in the Bible as related to Christ and His Spirit is the revelation of the spiritual, the Divine-Life from Heaven. When Evolution and Development are explained in this form, it can be seen that Development is both complementary and supplementary ; the spiritual is like unto the natural, and it is also that which is required by man to become a primary Synthesis of natural particulars ; and a universal Synthesis of all general principles. Evolution is not to be conceived as continuous, one line of onward progress ; it is recurrent and concurrent ; first the physical and then the psychical ; after these the intellectual and moral ; thus cumulative and concurrent as a method of Creation. This is not so clearly discernible in the natural world ; it is not suspected of having existence in the theory of Evolution ; it is in the Bible that it is clearly discerned, in the Book of Genesis as studied in the light of the Method of Christ. It may be that Evolutionists will not accept this theory of recurrence and concurrence but prefer that of continuous evolution ; but really the point is not one of vital importance, because it is that of the order of development, and of the manifestation of principles and powers, of related ultimates. What has to be remembered is that intellectual order, by reasoning, requires to name what appears to differ by different names ; thus Force must precede Life to produce the physical basis in which the conditions of Life are possible ; the physical must precede the psychical ; the psychical, the intellectual and moral ; and the natural, the spiritual. They succeed each other when the conditions and relations are suitable ; men discover that this is the order of development, and that further reasoning

seems to be useless. The point worthy of study here is not that of continuous evolution as compared with recurrent development ; it is that the Ultimate, the Reality, the One, possesses and contains, as in a germ, all that will be revealed or made manifest in Creation and in Grace. The physical world, as Force and Life, express to the student of nature all the particulars and forms of all things sensuous. The psychical man is the synthesis in an individual of all that is physical, plus Spirit and Mind. The intellectual and moral man is above, and beyond, the physical and the psychical worlds over which he has dominion ; and men may deny, or reason, as they please about man as free, responsible, good and true ; the facts which cannot be denied are that man can and does reason ; that he does know and understand relations and conditions ; that he is capable of perceiving the light of Truth ; that plans, purposes and designs are within the scope of his rational powers ; and he is capable of judging whether the right or wrong means are used to reach a definite end. What all this implies is that the Ultimate, the Reality, must in the very nature of things possess all these powers with which men have become familiar in Nature, in Man, and as revealed in the Bible ; and the men who deny this, or say that they are in the state of agnosticism, simply confess that they will not face all the facts ; that they have discovered a paradise for fools, and are living in it ; and that they will not believe in a spiritual world not cognisable by, or subject to, the special senses. The position of the agnostic as an evolutionist is untenable ; his boast is that he is a scientific individualist ; but he is, as a believer in Science, actually a natural mystic who convicts himself of ignorance of the spiritual ; and has deliberately chosen not to grow up, so that he might attain to the knowledge of great general conceptions and of principles that are universal.

The remarks that have been made about Evolution and Development, the natural and the spiritual, are not meant to be purely speculative conceptions ; they have their practical aspect as bearing upon universal laws. The meaning of Law here is that the pathway of Science follows this order ; that it is continually repeated in every realm of thought ; that it is now like a great highway upon which all men may travel with safety ; that, in fact, the Methods of Christ and of the Spirit, are standards of thought for

development, recurrence, and concurrence. It may be useful to refer to a few of the Series that can be enumerated ; keeping this thought in view that they each follow the law of development in their own realm, and that there is a law of development throughout the whole series. For example : 1. As natural experience, the Stages are the sensuous ; experience ; empiric reasoning ; and Science, as cosmical and spiritual. 2. Life is that of seed and form ; of flower ; of formation of fruit ; of the ripe fruit and reproduced seed. 3. The Spirit life is that of Faith ; Faith grows into Hope ; Hope develops by patience and the empiric experiences of life ; and the end, as the ripe fruit of Faith, is Love. 4. Love, what is Love ? God. How has Love been revealed ? The Ideal is Christ ; the Spirit of Christ, as the Spirit of truth, reveals Christ ; and this revelation is the manifestation, as found in Creation, and as Grace and Sacrifice, in the Lord Jesus Christ. 5. Intellectually men tend to reason in the reverse order ; thus the study of Creation in all its particulars ; the Spirit and the Spiritual as conceived by the individual ; the Ideal as in Christ the Image of God ; and God, as Love, the Ultimate of Being. 6. The true moral man has no patience with ethical, earthly, carnal rules of life and order. It is God that is the Source of Law ; it is Christ that is King and Administrator of Law ; representative men fit to legislate and administer law ought to be like their King ; and every man, as ideal and real, ought to be like, to be the image of his Lord, King, and Saviour. The fact here is that taking Christ as standard for thought, the rational spiritual man sees that he must condemn himself ; he is fallen ; the image of God, the Good, the Father in Grace, is not his likeness ; thus man, and men, are spiritually lawless ; they are psychically in the state of confusion ; they sin, do what is wrong ; there is the assertion of self and of self-seeking, and this is spiritual death. 7. This state is expressed as Ruin by the Fall ; in plain words, disobedience to law as the Will of God. This is the awful gulf wherein the ethical rubbish of humanity has been shot during past ages ; and the gulf is still there. From the moral, the cosmical, side of humanity there is no possible bridge that will support men, be the means of carrying them safely out of the earthly into the heavenly. The steps here are well known ; they are Regeneration by the Spirit from

Heaven ; Salvation in Christ ; Redemption from the evil powers of this world ; and Restoration in Christ to the Heavenly places. 8. The point worthy of notice here is that from numbers 5 to 8 is a process of development. It is the Intellect that receives spiritual light of truth from Heaven by the Spirit ; it is the Spirit of Truth in light that reveals the state of the Soul in its fallen condition, thus bringing conviction of sin and judgment ; it is Christ that is seen to be Regeneration, Salvation and Redemption to the Divine image ; and still there must be added a something to all that Christ is, and has done for men. This something more is the mystic vision of the Life of Sacrifice. What Grace expresses is all the general conceptions about the Way of Salvation ; what Sacrifice means is the universal synthesis of Grace, Life and Light, into the living body of Love. The steps here are obedience in the Spirit of faith ; confidence, or trust, in God in the Spirit of hope ; the patient devotion of the Soul to the Will of God ; and the issue is as death in water, fire, and upon the Cross ; but the paradox of this death is that it is not death in a true sense ; it is the highest ideal of life ; it is giving up the lower life, losing it to find the Life Eternal. 9. It may be observed here that all this, as scientific order, is wonderfully like the conceptions of Christ as found in the Gospels ; it is as if men were thinking His thoughts and trying to follow Him. If men are able to conceive the position, they are in Spirit carried back to the Crucified Living Lord in Heaven ; and they are waiting for the descent of the Spirit of Life from Christ. The steps are these : Spirit Power ; Spirit Life ; Spirit consciousness leading to spiritual thoughts and actions ; and the manifested synthesis of Spirit Life in gracious self-sacrificing love. 10. What follows is the Spiritual Mind that is in Christ ; that is the individual synthesis in the mind of man of the Spirit Life ; the fulfilment of the promise that the laws of God will be engraven, or written, upon the tablets of the Mind, as by the finger of the Spirit. The steps here are the Regenerated condition in harmony with the Spirit ; the Saved State as above, greater than, and isolated from, the earthly State ; the Redeemed position ; the man in Christ as a new Creation ; and that Restoration which is expressed by Paul in the thought that whilst it is true that he is alive as related to

earthly things and thoughts ; it is also true that it is Christ that is living in him, and this divine life of Christ in Grace, is so transcendent that it subdues and swallows up the earthly natural life. This may be said to be the individual mystic vision in love ; in other words, the man tries to make his own mind an objective study ; he does not know himself ; Christ is there, in Light, Life, Grace, and Love ; and Christ has a perfect right to be there if this is His Will in Grace and in Glory. 11. If all this is understood, then the next step is not a very difficult one ; it is the intellectual mystic vision, empiric and scientific. The man discovers that the mystic vision of the mind is not that of a single lonely Soul ; it is as the way to Emmaus ; the risen glorified Christ ; the Communion of Saints ; the breaking of the bread ; the home and the family circle. Where will men find this Divine vision ? Where would they expect to find it ? They actually possess it ; but their eyes are holden that they do not see it. Why ? Because they do not prize, understand, or study in the right spirit, that most Sacred Divine revelation of the Spirit, known as the Bible. The Bible reveals this family circle and home of all the Children of God. Shut Christ out of it and all is darkness ; the ashes on the hearth are dead and cold ; there is no joy and gladness ; there are no children, and thus no happiness and no love. Take, or rather find, Christ in Genesis and there is abundant life in many particular forms ; find Him in Israel and every form lives as a living organ reflecting upon men His manifold organic forms of Life. Find Him in the prophets, in Judaism, and in the Gospels, and He is revealed as Truth, Life, Grace, Sacrifice and Love ; as the King in His Kingdom in the midst of His friends, the patriarchs, prophets, disciples, apostles, and saints ; and His Name is Love, Divine Love. 12. Is it possible that all this can be true, the very truth of God, the scientific vision of the order of development ? Of course it is true ; and what is still more wonderful, the disciples have only got a glimpse of the truth, from outside the door, of the glory that is yet to be revealed. The family circle and home are there, about that there is no mistake ; the feast is ready ; the guests are invited ; and the serious question for living men is how to get in before the door is shut and the eternal gladness and feasting begin. Did not the Lord warn that generation in Judea, so highly privileged, that strangers would come

from the ends of the earth, receive and accept the invitation, enter into the home, enjoy the feast, and sit down in fellowship with Abraham, Isaac and Jacob; and that those who thought they possessed the right to enter would be shut out. To sit down with Abraham at the feast in the Kingdom means initiation into the spiritual family of God; to sup with Isaac is to possess and partake of the same blessed Hope; to have fellowship with Jacob is to converse with him about all the empiric matters of human experiences that lead onward from birthright and blessing to Bethel, the family, the nation and the Kingdom of Heaven upon the earth. But men may ask why sup with Jacob and not include Joseph? The answer is not difficult; the Son of Love is the type of the King of Love; therefore it is not written that God is the God of Joseph, or of Christ. Joseph is the son of love; and Christ is the well-beloved Son of the Father, as Grace and Sacrificing Love. The Regenerating Seed of Grace is from Heaven and heavenly. Faith means the saved life, because it is life in harmony with the Divine Will. Hope means promises, redemption, a possession and a Kingdom. Patience means restoration, Judea, Greece, Rome, and the Coming of Christ. Love is the theme of the New Testament, because the King of Love is here seen, as seated in the midst of His friends and brethren; and the outrageous, shameful fact of history is this, His friends and brethren have been in His very presence, striving with one another for pre-eminence; in a state of schism and antagonism, even hating and cursing one another; and they failed to see Him, so kind, patient and gracious, with water, ewer and towel, passing from friend to friend washing their feet, sad and sighing, as if His heart would break, because they had forgotten His Supreme law, as given in these words, "Love one another."

These are familiar examples of what is meant by Development; the order in which it takes place; the many recurrences in history; and how there is concurrence, or the continuous progress of the Divine Purpose of Grace in the world. The difficulty is not with the Bible; it is that men will not think and act like Christian men; they will persist in conceiving that what is mystical, from beginning to end, is something tangible, physical, psychical and empiric, when all the time men are taught plainly that they are breathing

the mystical, heavenly atmosphere ; that they are actually in spiritual touch with God in Christ by Divine Grace. Men do not seem capable of believing these things ; they seem to prefer the poison-tainted atmosphere of earth ; their souls cleave to the dust ; and thus natural, carnal, empiric, and intellectual explanations of the Bible are readily accepted. What the Bible suggests is that the mediatorial means of Redemption has been by Development ; thus it begins with messages from Heaven through men ; by Adam, Abel, Seth, Enoch, Noah, Shem and Terah. In the second stage the mediators are the Angels as found in the history of Israel, from Abraham to David and Solomon. In the third stage there is the vision of Isaiah, the Cherubim and Seraphim ; the mystical living Spirit in Ezekiel ; the Archangel Gabriel in Daniel ; and at the Advent there are the visits of the Archangels to Zechariah and Mary ; and last of all, and greater than men and angels, the Lord Jesus Christ, the Son of God, the Mediator of the New Covenant. The stage of development termed, the Christian, has been under the Mediatorial reign of the Divine Spirit ; but as can be seen this development includes, and sums up, all former developments in history embodying as it does the great Spiritual Conflict, as conceived to be the Spiritual Kingdom of Grace.

The man was a true mystic who wrote these words : " God is the explanation of the world ; and the world is the demonstration of God." The meaning seems to be that God reveals, or explains, His thoughts, words, and works by evolution in Creation and by development in Grace. The other thought is equally true that if men could find themselves in the heart of the scientific, mystical Vision, the demonstration would be God, the Good ; and the Heavenly Father, as revealed by Christ, the Image of God. The conception that underlies the mystic Vision seems to be that what is seen carries with it a satisfactory explanation ; in this sense that what is seen is fact, and to be accepted as such. This may be named Faith ; it may be instinctive ; but it certainly points to the root conception that seeing is a creature function ; it is man looking out from his citadel upon the great visible universe, believing two related ultimate truths, that there is that which can be seen and that there is a seer. Here again a fourfold development may be traced, in the physical sensuous things seen ; in the psychical

seer that sees; in the empiric seeing thinker who tries to relate and condition his thoughts so that he may find out by reasoning the truth that is embodied in all that is seen; and the scientific mystical seer who sees God in order and law. What is suggested here is that every method of seeing is mystical; the mystery is that there is anything to see; that there is a seer to look upon things seen, and to conceive thoughts correlated with the things; and it surely is a marvellous mystery that a man should be so divinely endowed with intellectual and moral powers, that he is encouraged to set forth with the hope that he will one day resolve mystery into truth, as an inductive rational order of thought; and by deductive processes of reasoning, by law, reach the Source of all Law, God, the Good. What men may see, if they care to look out upon these ultimate facts, is that they have come from Heaven, and live in it; they are cradled in the Divine Mystery; when they are rudely awakened they may open their eyes and then discover that they have descended into a hell of human thought, a place of darkness, full of mysterious evils; but, thank God, when they look up there is light and hope; they need not remain in hell, because there is a way out of the darkness into the light of heaven. Is it so very wonderful that men engaged in this ascent from hell and darkness struggling up into heaven and light, should be egoistic in temperament; that is, concentrate their thoughts upon their own efforts, and what they are trying to do to raise themselves from their fallen condition? Is it so very strange that they forget that the way of light they are following is that of light from heaven; and that this light pierces into the very darkness of hell, into human souls; thus forming the mathematical line, the road upon which men can rise above the plain of humanity, and at last reach the City of God.

The way that the angel of love leads those who are named mystical thinkers is not by the empiric practical way of search, or research; they seek for the better country in pilgrim fashion; and they do expect that away beyond the hills that lie before them they are going to discover the City of God. The seer may have an apocalyptic vision; that is to say there is the removing of a veil, the taking away of a cover, and the unseen is seen, and the invisible is made visible. It seems to be something like this; in a way the seer cannot

explain, he becomes divinely polarised in Spirit; the Mind is para-magnetised; the light of the Heavens fills the Soul, and the result is the heavenly vision. It may not be the way of induction, but rather that of deduction; of a marvellous synthesis. Love is Heaven and Heaven is Love, and thus the vision is revealed. But this is not all; what takes place is to be described by the term cryptic; what is hidden in the unseen world, and belongs to that world is found to possess a secret divine meaning. The seer is conscious of the mystery; he seeks to know its order; trace its development; to follow the intricate recurrences; and, lo! the Vision is uncovered, the hidden thoughts are revealed, the Divine Wisdom in Love is seen, and the Vision is the Lord Jesus Christ, the Saviour of mankind. To empiric thinkers such an explanation as this may have no meaning; they do not see; thus, how can they admit that seers do so, or that the visions they see are of any practical value? The rule found in the Bible is that the seers do not attempt to explain how they see; the Spirit is in them and they have dreams; they are in the Spirit, and they have visions of God, and of the unseen spiritual world.

In the light of these thoughts, in closing this study, it may be found useful to look upon the Book of Revelation as an apocalyptic uncovering of the world that is unseen; and, as a cryptic method of explaining what is hidden, mystical, symbolical, and yet in a true and real sense historical. The man who saw this Vision in Love was in a singular position; that is to say, he was far removed from Empires of East and West, from Athens and Jerusalem. There was only a little islet left in the ocean of earth and time, and around and above was heaven and eternity. The aged seer was tarrying on the way; and there was within his Soul, the cryptic words of his Lord and Master, "If I will that he tarry till I come, what is that to thee?" When will He come? What will the revelation be when He appears? It is only a step from Patmos into the land of the Spirit; ere the Seer is aware, the step has been taken, he is "in the Spirit," and the Lord is come. The Lord is present in His Glory; where He is that is Heaven; and who would think of describing Heaven in the presence of the Lord of Grace and Glory? He is the Light that enlightens all Churches; the Stars in the Churches are His servants; and His Word

gives light to all who are found in the darkness of Sin. Students will be amply rewarded by studying the cryptic messages to the Seven Churches; that is to say, they are not only what they appear to be, messages to Churches; they are in a definite order; they follow the method of Christ; they reveal Him as personally interested in them; they may be said to be historical, and they synchronise with history, man, and the Bible. 1. The Message to Ephesus is that the Lord is in the midst; that Heaven is upon the earth, and men do not know it; and that the Tree of Life and Paradise are to be given to those who are faithful. 2. The Message to Smyrna is wonderfully significant; it is that Christ is First, as before power and life; that He died to give men life; that He bestows the Crown of Life; and that for the living there is no second death. 3. The Message to Pergamos is very suggestive; this is where Satan's Seat is to be found; this is the realm of the depolarised spirit and the dark mind; this is where the earthly and the carnal are found; but those who are victorious in the deadly conflict will be not only regenerate and saved, they will get the bread of life; be purified by the Divine Light, and receive the new name and nature. 4. The Message to Thyatira takes the thoughts away from the light and the prism to the conservation and correlations of the forces that are heavenly; it is the Omniscient, and the Almighty, that speaks to what is carnal, sensual, idolatrous, what is Satanic in its depths; and the promise made to those who overcome is that they will receive the gift of power, and see the morning Star. 5. The Message to Sardis is, that Divine Truth, Wisdom, is in the midst of men, for service; but this Church is one in Name and not in Life; therefore, what this Church requires is not more carnal knowledge, not the defiled garments of human wisdom, but the white raiment of divine truth in Grace. This is the gift for those who overcome; it is truth and life, and the recognition of those who love and obey the Truth. 6. The Message to Philadelphia is, that the Truth is in possession of the Key of Truth and of Life; He is the Revealer; He opens all doors in the realm of truth; and those who overcome, who possess the crown of Life, will enter into the temple of God and the Holy City, and as they enter they will discover that they possess a new name and nature. 7. The Message to Laodicea is from the Faithful Witness, the Creator of the

New Creation. This ought to be His Church of Grace; but it is found to be graceless, boastful, rich, and self-satisfied; and it is spiritually wretched, miserable, poor, blind, and naked. This prosperous earthly Church sees itself as regnant in power and glory; the Lord sees that it is a beggar and bankrupt; and the real question is this, does the Church know that the Lord is at the door, so near as that; and, will those who are at the earthly feast hear His Voice, open the door and invite Him in, so that He may give them power to overcome and reign with Him in His Kingdom.

What is worthy of notice in connection with these Messages to the Seven Churches is that the messages, the conceptions, about the Lord of the Church fit in so wonderfully with the law of development. As related to Ephesus, it is the beginning, the Heavens and earth, the Tree of Life and Paradise. As related to Smyrna, it is first and last, life and death, the Crown of Life and no second death, as covering the age from Adam to Noah. As related to Pergamos, it is that of the age from the Flood to Babel, where darkness, earthliness and idolatry possessed the earth, ending with Abraham, the new life, the heavenly bread and the new name. As related to Thyatira the forms are applicable to Israel in its history; the many gifts to this Church, and the coming of Christ as the Morning Star. As related to Sardis, the conditions are like unto what is found in Judaism at the coming of Divine Wisdom to save and sanctify the world. As related to Philadelphia, the thoughts are the brotherhood, the Truth revealed, the open door, power from Heaven and the spiritual temple. As related to the Laodicean Church in its earthly prosperity, it is the Church of Grace, graceless and worldly, not worthy to be named a Church. To this Church and to all Churches, Christ is the faithful Witness from the beginning through all the ages. He is at the door waiting, and His followers are within their Churches feasting. The Kingdom is near, the King is come, and he is waiting at the door. It is this method of reading this marvellous Book that makes it so interesting; the Vision of Christ in His Church of Grace, sending messages to His Churches of Grace may be said to be like the physical realm of this revelation. It has to do with the earth and with Churches. There is recurrence, a new beginning, a psychical revelation, and the visions are Heaven. Christ in glory, the Spirit in history,

and the Book of Destiny with its seals. As these are opened, what can be seen is the King of Grace coming forth to bring peace to the earth, but the way of peace is barred by the powers of evil; thus an appeal to the sword; to justice and to judgment. This means persecution, trouble, sorrow, the Altar, the patience of the saints and a day of judgment on the earth. Again there is recurrence, and the vision is that of the empiric world. It is not the King and the Kingdom, but the Mighty Angel with the rainbow of glory in the heavens with His feet resting on sea and land. It is the thunders that men do not understand; the Voices that do not reveal; but the great thought as related to this age is that there is given to men the Divine Book with its message of mercy to mankind. What this precious Book reveals as its life, its constitution, is the temple of God; the Altar of Sacrifice; the measurements; the olive trees, as the Old and New Testaments; the oil of joyous gladness they produce, and the perfect light of truth they reveal. But these, the greatest of all God's gifts to men, are despised, rejected, killed, cast out into the streets as if they were dead and worthless. Men do not prize these gifts; they do not know the value of what is spiritual. Men require to keep in view this thought, that recurrence and new revelations do not end with an age or dispensation; they live on concurrently with other dispensations of Grace, and thus the great complexity that is found in history. The next Series of visions are spiritual in Grace; that is to say, all the visions are truly spiritual, but this is where Grace reveals the Son of Grace, in the realm of Grace, in the awful conflict with evil powers in this world. The figures used are the Woman and the Man Child that was born; the dragon that wanted to destroy the Child that was taken up into heaven; the persecuted mother in the Desert; the serpent of subtle evil and the terrible beast. These may be named the World, the Flesh, and the Devil, or any other names men may wish to give them; what they really represent is gross earthliness, carnal subtilty and empiric power; and as men can easily see, these are found everywhere in man, families, Societies, States and Churches. As opposed to these in Grace men are taught to look to the Lamb slain, as the Divine Sacrifice for Sin, from the foundation of the world, the Gospel of Grace, the new Song of the redeemed; and the result is the

judgment on Babylon, the reaping of the harvest of what is carnal, and the vintage of the vines of the earth, when being ripe, they are cut down and cast into the great wine press of judgment, and of "the wrath of God." What follows is the victory of Peace over war, of Good over evil, of Grace over Sin, and the end is the new Heavens and Earth, as seen to be the Kingdom of God, the Holy City, where truth and righteousness are found, where the River of Life flows pure and sweet from the throne of God and of the Lamb.

The Book of Revelation, as it is thus considered, with its divisions as related to the Method of Christ, may be conceived as a unique work ; there are recurrent diversities according to the Method of the Spirit ; and there is the unity that reveals the Kingdom of Grace as one organic whole. What has to be remembered here is that the stand-point differs from all the other divisions of the Bible ; it is the great spiritual synthesis which only those who are spiritual and scientific as to their methods of study can hope to conceive and apprehend. It is the realm of the fourth dimension in the sense already explained, where the fourth series contains and explains all that is to be found in the other three. This may mean that the mathematical thinker has to get beyond line, plane, cube, and square, as the means of attaining to perfect mathematical knowledge ; he has, in some way or other, to get within the square to the very heart of it, and thus the appearance is quite different ; he has perceived what the mystical philosopher says has to be classed under the species of the eternal. It must be difficult to conceive what this means ; it is like trying to explain the ether, and the wonders of electro-magnetism to those who do not know the elements of the sciences of the correlations and conservation of the physical forces. Perhaps physicists and mathematicians will understand this analogy ; there is this peculiar something here which is not things, nor thoughts about things, nor the relations of things and thoughts, nor the order of the synthesis as a final deduction. The stages of enquiry, reasoning and scientific induction and deduction are all past ; the mathematician sees that this is so, must be so, and cannot be conceived in any other way. It is the mystic spiritual vision of truth, of perfect science and of divine wisdom ; and the man who sees thus in any realm of knowledge

may be named a mystic ; he sees the vision that is seen to be of a species, of a kind, that is eternal. It is enough here to call attention to this feeling, this assurance, this vision ; the question for thinkers is this, can mathematicians throw any light upon this strange fact ; because, a fact it is, whether it can, or whether it cannot be explained.

Is it possible to draw near to this species that is Eternal, and to say, " May I without irreverence, with perfect sincerity, with a teachable spirit, a humble mind, apart from all intellectual pride and vanity, ask whether the Eternal may be made subject to forms of time, that are also Eternal ? " This conception must be taken for what it is worth ; because what the enquiry here seems to mean is this, let it be granted that the mystic divine vision is true and real, then has it a reasonable method, and can that method be known ? This is a conception that does not seem to arise in the Book of Revelation ; the seer sees the Vision, and he writes down what he sees and hears, but it does not seem to occur to him to enquire as to the method of seeing. The reply that may come to the enquirer here is : Why not try the Method of Christ, as found in questions, and observe the answers given ?

1. The order begins with Whence ? That is whence this Lord Jesus Christ who revealed Himself to John in the Island of Patmos ? The reply is that the man " in the Spirit " on the Lord's day will hear the Voice that says, " I Am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. " To say that Christ is God is to say, that as related to Eternity, Time and Grace, this is the source of all the knowledge about Jesus Christ, the Eternal Son of God in Grace, that men can know.
2. When was He revealed to men ? In Time, as the Saviour ; as the Lord of the Churches ; as the Source of their power and life ; they are His Churches ; and the Stars in His Right Hand, are His angel servants doing His Will.
3. Why did He reveal, make manifest, His Churches on the Earth ? That they might become the means of Grace for Salvation to a lost world. Men are called to notice this great truth, that they are called to rise up, see, and try to understand that the Lord of the Church is in Heaven ; that He possesses all Power and Wisdom ; and that He is worthy to receive glory and honour and power : " For Thou hast created all things, and for Thy pleasure they are and

were created." 4. What is the method of His operations to make the Divine Purpose of Grace successful? It is to be conceived as the Divine order of opening the Seals of a Sacred Book, the contents of which no man can read or understand. He alone can do this mighty work. His way of going forth is in the Spirit of Peace and Love; but the results, because of the conflict with evil, is that of war, justice, judgment, sorrow, sacrifice and the proclamation of Divine Truth. 5. How, in what form, is this Saviour, Deliverer, Peacemaker and King of Grace revealed? He is that mighty Angel who descended from Heaven, clothed with clouds of radiant glory; with the Rainbow of the Divine Covenant of Grace and Mercy round His Head; His face is like the Sun, His feet like pillars of fire, and in His hand the Open Book of Truth that is the means of teaching life and blessing to mankind. 6. Who is this Lord of Glory, and of Covenant, Mercy and Grace? He is the Heir to the Divine Inheritance of Grace; the Son to Whom the Palace of Truth belongs; the Priest in the Temple; the Sacrifice and Altar; the Sevenfold Light of Life; the Resurrection, and the Life Eternal. 7. To whom, that is, in what special form has He been revealed to men able to receive the revelation? It is as the Man-Child born of a woman, or of the Church. This is a very great wonder; it is Grace personified. It is Heaven and Earth as subject to Grace; it is Heaven and the heavenly; the Man in Time and the Lord of Glory in Eternity. The opponents to the Man are the great dragon of evil, the subtle serpent, and the dreadful degraded beast, as the spirit of power incarnate. 8. Whereunto do all these thoughts lead men in their contemplation of this Man, the Lord of Grace and of Glory? To this conception, that He is the Lamb of God; the true Sacrifice for Sin; that the Church is His new Creation through that Sacrifice; that it is by the way of Grace, and of Sacrifice, that there is the awful conflict, the great deliverance, and the final overthrow of evil; and that the end will be the new Heavens and Earth and the revelation of the City of God.

What may strike thinkers here is not the answers so much as the fact that this is a synthesis of the conceptions of men about Christ, with which they are more or less familiar. Christ has been revealed in this way by the Holy Spirit; the Spirit has been the great Witness testifying to the truth of

this revelation ; that is, taking all the known facts about Christ, implanting them in the minds of men, and thus the psychical work in this realm is the work of the Spirit of Christ, as Life. 1. It is the Spirit that reveals Christ in His Glory as Divine Power, the Almighty. 2. It is the Spirit that reveals this thought, that the truth in Christ is all powerful ; it becomes life, and the living. 3. It is the Spirit that brings this thought home to spiritual men, that the Power of Spirit, as to its polarity, or its depolarisation, in men, depends upon the attitude of the Spirit to the universe ; the polarised Spirit is in harmony with the Will of God, and with spiritual affinities ; whilst the depolarised Spirit is contrary to, out of harmony with, that Will. 4. The result, as Mind-Life, is that in the one case the Mind is light, full of light, in harmony with the light of Truth ; in the other, the state is that of darkness. This is that psychical dark condition in which all men are found by nature. The work of the Spirit of Christ is to change this condition, to create a new heart, a new life within man, like unto the psychical life in the Lord Christ. 5. This is spiritual life to be thus changed into Christ's likeness by the Spirit of Life, as Truth, in Christ. 6. It is the Spirit, that unconsciously to man, develops the spiritual life into its varied organs for the common good ; this is the preparation for the coming of the Spirit of Christ, in a Christ-like man ; it is making the Soul fit to become a son of God. 7. The Spirit at this stage may be conceived as the Sevenfold, the perfect Spirit of Christ ; the thought being that the Spirit of man as the result of the Divine Spirit's operations, is a sevenfold synthesised Spirit. This is the unity of the Spirit in the bond of peace and love ; it is that conception, " Ye are gods ; " if, when those to whom the Word of God was sent are said to be gods, then what can the conceptions of men be about Christ, and His Spirit, but that they are God ? This is where the Spirit of man is conceived to be in the light, and as light " in the Spirit ; " and a willing sacrifice, as conforming in all things and thoughts to the Will of God. This is the synthesis in the Spirit ; the thought being that the Spirit, as the Spirit of Life in Christ, brings about this synthesis of spiritual life in man and in mankind.

The thought here is in this direction ; the Spirit of God worked out the great development of Life in all its particulars

in the Old Testament history ; and it is Christ that is the great conscious Synthesis of all the past, its fulfilment. The Seed had become Man. In other words, the Spirit required a body for a possession ; the body of Christ was prepared ; then He came in the Spirit, without limitations to do, reveal, make manifest the Divine Purpose of Grace. As with Christ, so with every man ; the saved man, when perfectly saved in all the principles of his complex being, he will become a synthesis of the sevenfold Spirit of Christ in its unity. The antithesis to this is the seven wicked perverted spirits ; they are said to become devils, and to enter into the possession of the bodies of men.

The statement that God is the explanation of the world, and the world the demonstration of God, is worthy of consideration. To the agnostic it may have no meaning, because, as he might say, "My lines of reasoning do not find, or terminate in, God ; therefore God is not explanation or demonstration to me." The spiritual man sees what the words mean ; they express in simple terms his conclusions, and he is satisfied not only that they are full of meaning, but that they express his thoughts about God. The analogy that can be used here is that of light and the Spectrum ; the light explains the Spectrum ; and the Spectrum is the demonstration of the light. But who has seen, felt, handled light ; and who can tell men what light is as a mode of motion ? Who can explain how, and why, a ray of light striking a prism is not merely refracted, but diverges in the most wonderful manner into the Spectrum with all its divine order of heat, beautiful colours, luminosity and chemical motions. Is it unreasonable to say that the light of truth explains the order, and the laws of Creation and Grace ; and that these demonstrate the fact that truth exists as fact ? Is not this another example of the circle of reasoning about a First Cause and effects ; and that there are no effects without an efficient cause ? Is not this another example of man as finding himself within a circle in his fallen, sinful condition ; if he attempts to break through he is like unto a serpent in a circle of fire ; to break through is impossible ; it means death ? Is not this the true meaning of the man as outcast from the Garden of Eden and the four rivers of life ; it is the Cherubim and their flaming swords turning in every direction " to keep the way of the tree of life."

Scholars have a way of explaining their subjects by what is known as a Thesis; they state the facts, and then go on to prove what they have stated. If this subject is conceived from this standpoint the thesis would be to this effect, that God explains Himself to men by Creation and Grace, by the natural and spiritual. The Fact is God; the explanation is Creation and Grace, in all their fulness, as conceived and known by man through Science and Divine Wisdom. What these demonstrate is that order and law are known by evolution and development, by the Methods of Christ and of the Spirit, and the Ultimate Concept is God. What the agnostic may say is that, "as a natural, carnal man, he does not accept explanation or demonstration; he will break through the circle of fiery order and law, and he will grasp the ultimate, and make it subject to his intellect and reason, even though he may conceive and cherish an abstract lie, and call the Ultimate, the Law of Substance. The thesis of the agnostic may be summed up in this thought, that Creation and Altruism are comparable to rational machinery, with unknowable Force, as cause; and atheists may even go beyond this and declare that all is machinery, or function, but there is no machine and no body of Substance. If God and Grace are excluded by agnostics and atheists in their systems of thought, then how could they find them included in their demonstrations of the Universe? The thesis that God is the explanation of the universe, and that the universe demonstrates God, may be accepted, with these thoughts included, that it takes a living spiritual man in the image of God to receive, conceive, and understand the explanation and demonstration. That the failure to understand these is proof of ignorance; it may be of impertinent self-assertion; it proves that the conditions, the relations, are not in harmony with the light of truth and thus the spiritual darkness that is in the man. If the Kingdom of Truth stands four square, as in harmony with universal ideals, then how is it possible for a creature shut up within a fiery magic circle to see and understand what is Divine and Universal? The thesis requires that the man be a free man and not imprisoned within a fiery circle; he has been lifted up into the heavens by the line of Faith; as a living man spiritually by faith he attains the plane assurance of Hope; from this position he advances by Patience to study the arguments in all their height and

depth ; and at last the City of God and the Kingdom of Truth are seen in the universe of Love. Faith sees the invisible ; Hope seizes what has been promised ; Patience goes on to realise the meaning of relations and conditions ; and thus Love enters into the Possession that is Divine.

The analyses of the thesis would follow the usual order :

1. The Sensuous. 2. Experience. 3. Empiricism.
4. Science and Wisdom in Love ; keeping in view the thought that Science and Divine Wisdom are the end, whether this is gained by the normal way, or by the way of the Fall and the Desert. 1. What follows Science and the Beatitudes, that is the eight principles, and the eight words, is the synthesis into the four Kingdoms and the four graces of the Spirit ; the related ultimates and the Ultimate.
2. As explained the analyses in each realm may be studied as eightfold, or fourfold, but all the realms of thought agree in this that the order found in development is analogous.
3. The natural as an order of thought is summed up in the Synthetic philosophy ; the spiritual is summed up in the methods of Christ and of the Spirit. 4. The difference between the natural and the spiritual is made manifest in this : that the former is utterly unable to reach the goal of harmony and unity in a way that is satisfactory ; whilst the latter, by the Bible, as the Word of Life, leads men by the new living Way in Christ, to the harmony and unity of the universe. The Synthesis of all this knowledge, natural and spiritual, is the Lord Jesus Christ, the Son of God, the Saviour of the world, the heavenly High Priest, King, and Ideal Man. There is at this stage of development inductive analysis, generalisation, morphology, or metathesis, the meaning of such terms being that the enquirer has found an ideal Synthesis, an individual standard, and it is by this standard that all lower forms are studied and judged. Christ is the Ideal Man. He is All and in Him all that is exists, is summed up ; He is the fulness of Him that filleth all in all. What can now be done with a measure of safety is to compare all lower stages of thoughts, philosophies, and religions with Christ's teaching and His Life or religion. It is not necessary here to compare philosophies ; what may be found useful will be to suggest in what way the great religions of the world may be studied as to their place in history and in development. Religion is not mere theory, abstract reasoning, it is what

links man with God ; it is not natural but spiritual ; true religion has no life apart from Faith ; when Faith is lost then there is degeneration into idolatry, doctrines and theology.

1. It is worthy of consideration whether Taouism, or the family form of religion, as found in China, is not the primal external form. 2. The second would probably be a synthesis into some living form, known as Animism of various kinds. 3. The third takes men back in thought to what is known as the oldest forms of the Aryan religion as found in Iran, and Bactria, not later than the days of Abraham. Here there took place a Schism, division and strife ; the one branch passing into India and becoming known as Brahmanism ; the other remaining in Iran. 4. The great religion of Persia, known as Mazdaism, is a religion that studied the problem of light and darkness as symbols of good and evil. What has to be noticed here is that these four forms of religion, with their manifold forms of degeneration and degradation, form the religious history of all Gentile nations. The line of development in India is by Jainism and Buddhism ; the line of development in the lower, the physical religions, is to all forms of idolatry in all the races of mankind. 5. Mosaism is a new development in history where the patterns of heavenly things and thoughts are revealed to men, in a man, a family, tribes, a nation, and a Kingdom ; this is, as represented in the Bible, a new order of things above the physical and the psychical ; as empiric, in a sense, because it reveals men seeking for a spiritual nation that failed to find the heavenly.

6. Judaism may be said to be Divine law as the development out of the order of Mosaism, and the nation ; but the student has to remember that in Greece, philosophy, the love of wisdom, had overthrown idolatry ; and that imperial Rome had deified the emperor, and the Romans had lost faith in Jupiter and other gods. If the position is understood it will be seen that Judaism was developed, as a kingdom of truth, in advance of Greece and Rome ; in Judaism Grace was, in a sense, regnant, the Kingdom was prepared and the King was at hand. 7. This brings men to the Christ and the Christian religion, as Spiritual, and no longer to be conceived under patterns, forms, and earthly relations and conditions. But this was the beginning of the revelation, the manifestation, of a spiritual religion, the highest known to men, and what men ought to have studied was the history

of the past as prophetic of the Kingdom of Christ. Had they done so they would not have stumbled over the confusion of Gnosticism, the Arian controversy, the rise of the Mohammedan power in Arabia, the Episopacy and Papacy, the Schism of West and East, because all these had been prefigured in Babel, in Abraham, in Egypt, Israel and the Desert, and in the Kingdom of Israel. What has been explained in the history of Christendom is in what sense the spiritual religion of Grace has followed and imitated the natural Kingdom of Israel. In both Kingdoms the demonstration has been made explicit, that the powers of evil have been constantly in antagonism to the Kingdom of Grace; that evil has apparently been the victor in the prolonged struggle; but, in reality, that Grace has been triumphant in the spiritual world by regenerating, saving, redeeming, and restoring sinful men to the favour of God, the Heavenly Father.

The universal synthesis of this spiritual development is the Vision of the future. What men may be able to perceive is that Science and Divine Wisdom, the methods of Christ and of the Spirit, the natural and the spiritual, bring them into a new world of thought. Personal empiricism from the individualistic stand-point, as natural and spiritual, are seen to fall short of the explanation, or demonstration, of God, as First Cause and as Author of Order and Law. The fact is made clear that to sin, to disobey law, the Will of God, this is to lose, to cast away that natural faith instinctive in man, analogous with para-magnetism. Faith in Christ, the Seed of Grace, is the spiritual life regenerated; Hope in Christ, the Ark of Salvation to a doomed world, is the way of being saved; by Patience, as guided by the Spirit of Christ, there is redemption from the powers of evil; and by Love there is restoration in Christ, and Peace with God. It is the Bible that explains all these things as an order of development in history; and when men see what all these things mean they can safely say that the Mediatorial Kingdom of Grace in Christ demonstrates the fact that God has been in history working out the Divine Purpose of Grace in Love. That the evidence is ample and sufficient, and that, so far as can be seen at the present time, it is Christ that is the Lord of all the ages; that all religions in their purest revelations are explanations of the ways of God with men in Grace for the

redemption of man, and the restoration of mankind to the unity and harmony of the universe.

It may be necessary to emphasise the Mediatorial Kingdom of Christ, in Grace, as compared with the moral Kingdom of man ; or of that moral Kingdom of God conceived to be the Restoration and the demonstration of the moral universe. It is around this very complex problem that the thoughts of men are working so intently at the present in societies and in nations. What has to be realised is that the moral Kingdom of man is not out of harmony with the Kingdom of Grace ; they do not conflict in their order and laws ; they are different ; they do not seek the same ends ; their ideals do not coincide. The moral Kingdom of man is in ruins ; it is not restorable by man as fallen creature ; the method of restoration is found in the Mediatorial Kingdom of Christ, in Grace. The conflict of the ages has been between sinful fallen men and Christ in Grace ; with this result that Christ is now demonstrating the great truth that evil has always been fighting in a campaign doomed to failure ; and that Grace has been advancing stage by stage, apparently defeated as viewed empirically ; but when viewed spiritually, then regnant and triumphant. This may seem strange to superficial thinkers ; but it is surely demonstrated, made quite plain, that this must be so, because on the side of Grace is order and law universal ; and upon the side of evil, disease, disorder, degradation and destruction.

The moral Kingdom of the Restoration in Christ is not, and cannot be, the same as the natural moral Kingdom of man, as men think upon societies and nations. The nations are really wandering in a great Spiritual Desert, analogous with Mosaism ; or in a similiar condition to the Nation of Israel. If men could only be brought to conceive that they are living in empiric, natural, or spiritual worlds, they would be able to see that all Adamic human efforts for reform are in vain ; they require to be converted to Christ ; to give up their empiric ideals ; to stand by Christ's side and see the Divine order of the universe. The fallen condition of humanity is that of a moral wreck ; men cannot redeem themselves ; regeneration is in Christ by His Spirit ; and the whole process and development of history is within the Kingdom of Christ, as that of Grace. This is the day of the exaltation of Christ in His Kingdom. He descended as

Man, and ascended into glory as the Lord Jesus Christ. He descended again by His Spirit into mankind at Pentecost, and now, what men are going to see, by the way of Science and Divine Wisdom, is an ascension "in the Spirit" of mankind, far above natural religions, theosophy, Mosaism, Judaism and Christian forms. This is one of the great days of the Revelation of the Power of the Right Hand of Christ in Grace; and from Mount Clear, by the Mystic Vision of Love, men are privileged to look upon the four-square City of God, and the Promised Land, in a way that surpasses all their past conceptions. The Vision is very wonderful; this is the Land wherein God dwells, and His Will is translated into universal scientific order and law. This is where Christ is going to reign in Truth and Righteousness, and all His servants will serve Him in conformity with the Divine Laws of the Universe. This is that pleasant Land where all representative men, and representative institutions, will be true, pure, faithful and just. And the greatest of all wonders will be that every man, all men, will discover that morality is not limitation and restriction, but liberty to be kind, gentle, and to be animated by the Spirit of Love. The democrats will all be true, real socialists; the republicans will be God-fearing righteous men; the rulers will seek the common good, and be faithful to their King; and the King will reign in glory, as the Image of God, the perfect Universal Synthesis of the revelation, the explanation and the demonstration of God, the Gracious, the Righteous, and the Good.

In concluding these conceptions, it will not be out of place to draw near to the feet of the King, and to listen to His Voice in the Blessings He gives to those disciples who are prepared to receive His Divine laws. 1. The Blessed are those who are poor in Spirit; because, realising their spiritual poverty, their need of Grace, they are then in a fit condition to receive the Kingdom of Heaven. This is the starting point for every sinful man whatever his conceptions of Heaven may be, as far away, or as very near; if the hearts of men are full of the carnal and the earthly, how can they expect that there will be room for heavenly blessings in what is already full of earthly treasures. 2. The Blessed are those who mourn; which means this, that those who sit at the feet of Christ, and drink in His words, find that the carnal and the sinful self must be cast out; the selfish self and

Christ cannot agree ; there must be the casting out of this Ishmael that is within ; and until this is done there is no comfort and peace in the Soul. Adam must go and Christ be received at the doorway, as Saviour from Sin and as personal Friend. 3. The result of the exchange of the carnal for the spiritual is that the Spirit is regenerated ; it is made blessed in meekness and gentleness. There follows the great renunciation ; the emptying of self ; and the return gift in Grace is a new inheritance ; it is the earth and all its possessions. 4. But this is not all ; it is only the beginning ; it is as inspiration and aspiration ; it is spiritual hunger and thirst after truth, as science and righteousness, as Heaven. It is light, the Spectrum and the light of truth ; the conservation and correlations of all the divine forces in the universe ; and, of course, at the centre, Christ is revealed, as the Light and the Life of the Universe in Grace and Love. This is where the order changes from the objective to the subjective, from Force to Life. Christ, our Life, has appeared, and those who have seen Him as He is, they become the recipients of His Life, and they live in Him. 1. The Blessed Life is conceived as being Merciful, pitiful and forgiving. This is the character of the Life ; it is that of Grace ; it responds to Grace ; it is the gracious life, through the mercy and grace of God in Christ. 2. This Life is blessed and the means of blessing to those who receive it ; this is the hopeful life ; it is the result of faith ; and as hope it purifies, purges, cleanses ; and the pure of heart, they see Christ, the Holy and Pure One ; and to those who thus see truly and purely the face of Christ is as the face of God. 3. Following the blessing of purity and of likeness to Christ, there is the apostolic mission of carrying the Gospel of reconciliation and peace to sinful men throughout the world. This is the true, the new, the divine priesthood at last ; it is not the servants of altar and temple, who live upon what is earthly and carnal. Every priest is a son of God, the child of gracious love, who enjoys the privilege of being able to bring strangers and outcasts into the presence of the King and of the Father of Grace and Love. 4. Here the sons of God are blessed, have all blessings in abundance in earth and heaven ; the heavenly Kingdom is really theirs ; it is in their possession ; it is their home ; it is where they dwell. What many men see in this world are strange pilgrims upon

a journey in a land where enemies reign, being reviled, persecuted and evil treated. They are despised and rejected by earthly carnal people; but they are princes of Heaven on the way home to the Father's House of many Mansions, to the new Heavens and Earth where Science is Truth, and where Righteousness is Divine Wisdom. This is the Land of Light and Life, of Grace, Truth, and Love. This is Heaven, because it is the Land of Love. They are the blessed who know that Christ is the Way to this Home; and it is His Holy Spirit that is the true Guide upon the way, by the Sacred Paths of Faith, Hope, Patience and Love. A closing message to all those who are in this way may be expressed in the Master's words, "If ye know these things happy are ye if ye do them."

This line of study, the arguments used, the manifold relations of the whole subject, and the resultant harmony and unity may all be summed up in the following conceptions. If men know all these things in the light of the method of Christ, they are happy in their knowledge; if they do them, that is, live them in Christ's Spirit, then they are living and they are blessed. The general results attained may be stated in these four terms as expressing the order of development: 1. Unity. 2. Diversities. 3. Related purposes or designs. 4. The end as harmony and unity. The Real Unity of all things and thoughts is God; the diverse thoughts, ideas, ideals, are all found in Christ; the Divine purposes are in the Spirit; the works of the Spirit give a demonstration of God, in spiritual thoughts, in their harmony and unity. Man is as individual, a unity; his diversities in his being are great; the purpose, design, constitution, of his being, is to attain to the divine image; and the end will be conscious likeness to God. Nature may be used to formulate this order, thus: Unity in Force; diversity in Chemistry; manifold diversities of relations as in Spectrum Analysis; harmony and unity in the correlations and conservation of the physical forces. One Life; diverse organs; manifold diverse correlated forms of organisms; harmony and unity in all organs in one body, or in the universe. This order can be followed in the realms of the Spirit and Mind; the Intellect and Moral Life. To follow the order of cosmical development, the results are the Physical, Psysical, the Moral, and the Spiritual. The

Fall, or Sin, breaks the true order of development thus : Sin is loss of unity, Schism ; the sinner is lost amid changing diversities, in ignorance, and vanity ; the manifoldness of the diversities of Sin may be conceived as evil deeds in the realm of darkness ; the results are want of harmony, disease, disorder, demoralisation, and death, or anarchy and lawlessness. This brings in the thoughts of Regeneration, Salvation, Redemption, and Restoration, as taught in the Bible ; or God as Love in Grace ; the diversities of Grace in Christ ; the manifold gifts of Grace in Christ by the Spirit, in Creation and Man ; the harmony and unity of Grace in Christ in Divine Love. Christ becomes the uniting Link between God and men, Heaven and Earth ; thus peace, harmony and unity are all found in Him, as the Man, the Saviour. What follows is the inestimable social doctrine of restored unity in God, the One ; the diversities of Grace in the family of God in Christ, in men ; the forms, purposes, designs of Grace, in the Spirit, are all spiritual and wonderful in their wisdom ; they are all harmony and unity in Christ, in Him they are Yea, and Amen. This is where men are likely to find the ideal Society and true Socialism, thus : The true unity of Society is rooted in God, that is in the abolition of Sin as Schism in a regenerated Society ; the saved are many diverse individuals as constituting Society ; there are manifold forms, and diverse, correlated Societies in a redeemed Society ; harmony and unity in a restored Society, is required in the one family of God in Christ. The State is a unity under Law, the Will of God ; there are diverse forms of law and thus many differences in the administration ; the organised constitutional forms of government, as Imperialism, Monarchism, Republicanism, or Democratic Socialism, have all their ideals, purposes, designs ; but they all declare that they seek the same end, the good of the commonwealth ; that end is the reign of Christ in Truth, Righteousness, Grace and Love in Divine Wisdom. What is Religion ? The unity of Life in Christ, the Living God in Grace ; the diversities of the spiritual life as found in Christians or Christlike men ; all the diverse, related and correlated Churches of Christ ought to be living in His Spirit of Grace, Self-Sacrifice and Love ; and all seen to be the family of God because they live in the unity of the Spirit, in the bonds of perfect peace and love. All this means

knowledge, the true Scientific knowledge of the Method of Christ ; and it means life, the life of Faith, Hope, Patience, and Love, as life "in the Spirit ;" the manifestation of the Spirit of God in Christ and in Man.

In these examples of the means that may be used to discover the harmony and unity that exist in the universe, as studied in the light of the Method of Christ, the guiding thought has been that of development. The tendency is to make the study purely intellectual ; this is the fact with Nature, Man, the Bible, and pure Science ; in other words, development means spiritual education, and these are the means used for the education of the individual man. The spiritual man thus educated, and understanding all that this course of education means, may be conceived as trying to invert his intellectual method of study. It is as spiritual person, as a mystic seer, he identifies himself intellectually ; and, in the recesses of his own being, he puts to himself such questions as these :—

1. Why is it that men cannot know God physically ; that is as Force, form, light or motion ? The answer would be that these may be conceived as revealing God. They are objective things, relations and conditions ; they contain order, law, development ; but what they reveal is a line that is ever changing, or like a mysterious flash as of electric light in the darkness ; a line of light that becomes absorbed in the darkness ; a light that becomes a Spectrum ; and forces that are ever changing.

2. Why is it that men cannot know God as Life in physical form ? The answer might be that in Life there is revealed more than Force, or Power ; this is the revelation of Cause, as Life ; that is, of life in cells, organs, correlations of organs, and a unified body. Life is subjective in order, in forms, in organic units ; in differences ; in harmony and unity ; and it is the process of development in one body ; recurrence in seed and children ; and concurrence in all that is living that is the revelation of Life.

3. Why is it that men cannot know God as Spirit ? The answer could run thus : It is Spirit that knows. But how, and what does the Spirit know ? The Spirit knows by means of nerve sensations, the special senses and images, ideas, and thoughts. The physical line is required to begin the development of the psychical plane. The Spirit in man perceives

the physical in its relations; they are objective to the Spirit; the Spirit does not perceive its own nature, or being; it is acted upon and reacts; and it becomes the means of the translation of forms into images, ideas and thoughts. Spirit, apart from relations, is an unknowable Power; that is to say, the Spirit is awakened to knowledge when it is correlated with the physical that is living, and with the Mind-Life, as the body of the Spirit.

4. Why is it that men cannot know God as Mind? For this reason, students being educated in the way of development study the individual mind. Mind is what has been perceived by the Spirit and conceived as memory. How then could men at this stage of development say they have found God? The Mind is limited by the order of development, thus it is the duplicate of the physical objective world. The Mind-Life is receptive, conceptive, and absorbent; thus, strange as the analogy may appear, the Mind is not light but darkness, because it drinks in and absorbs the light of truth. The Mind is, in this sense, a great mystery; it is as an effect, a truly living spiritual body; not built up or organised by man, but as the unconscious work of the Spirit. Not of man's Spirit, that is not conscious of the life subliminal; but as it were of God's Spirit as writing, engraving, treasuring up in the memory spiritual perceptions. This Mind-Life is a spiritual body made up of what men say are instincts; what is inherent; what has been acquired. There is intelligence in the sense, that what is in the memory is intelligible, relational, and rational; but, the development falls short of pure intellectual conscious knowledge.

5 Can men know God as pure Intellect? What this means is that a man possesses a Mind-Life, and he inherits a great inheritance, his memory. It is in this realm that the Intellect operates to choose, prefer, reject, relate, and correlate the thought that are in the Mind. If the Mind is in the state of darkness, then what is done by the Intellect amounts to this: The Spirit sits as it were in the doorway where light from Heaven is found; and as the thoughts arise out of the underworld of the Mind, they are observed, questioned, compared, set in order; and, it is as rational knowledge that they return to the dark inner world carrying with them a portion of the light of truth from Heaven. What is assumed here as a stage in development is that the Intellect is thus limited; it

has a physical Kingdom of forms of things; and a psychical Kingdom of thoughts, ideas, and relations; and, what the Intellect tries to do is to place the facts of experience and empiric relations into true order, so that harmony and unity may be found. God is not to be found in the Intellect, or in intellectual processes of thought; but, surely, it may be said that those who possess intellectual light, and, who set forth with a desire to find truth, they have their faces turned in the right direction, and thus the wonder would not be so very great if they found rays of truth upon the way; or, it might even happen, meet, and converse with, Divine Truth.

6. Can men, being thus developed, know God as Moral Person? The point to notice here is that the Intellect has been conceived as analysing nature and man, as things or forms, images, or thoughts; and thoughts as they are related and correlated so that they may be known to be true; but, it has been doing more, in this sense, it has been creating, supporting, nourishing, the Moral-Life in the man, because every truth realised is as a moral cell in the moral-living body; the cells become living organs, and thus the whole structure of rational truth would become the living body of a moral man. This is the ideal, true way to the land of Science and Divine Wisdom. It is by perfect truth and in purity of soul that the moral man is said to see a face in the image of God. What is assumed here is, that by the Way of Truth and Righteousness, the end of development is, to make the great discovery that God exists as the Almighty, as First Cause, in all His Works, and the development that takes place is through nature, and in Man, until the divine and the spiritual, the true and the right in man, are found to conform to, and to be in harmony with, truth and righteousness in God.

7. What is assumed in history, in the experiences of all men, as empiric fact, is that sin abounds, that man is fallen, that he has missed his way, and that he has been spiritually degraded, depraved, lost. Accepting this truth as expressed in and by the race of mankind, it is not necessary to enter into details as to the meaning of the Fall, or Sin. The facts that cannot be denied are that men possess a rational moral nature; that they can perceive God in Truth, and conceive what is meant by Righteousness; and yet, empirically, they have not found their way to the land of Science and of Divine Wisdom.

That man is more like a ruin than a palace or temple requires no other proof than personal experiences, family life, Society, the State and the Church. What this means is that the fall of man centres in his intellectual and Moral-Life; it is this Spiritual Kingdom that is in revolt. The real problem of history, therefore, is not the physical, or the psychical, it is man as empiric, as having fallen from a divine ideal. This limitation of Sin to the spiritual empiric world of man is important; it makes known the centre of disturbance; and it defines the results, as intellectual, moral, and spiritual; as the choice of man; as the disordered and demoralised results, the ruinous consequences, that have followed from the fall.

What men are here led to enquire into takes shape in such problems as these: If the condition of mankind is that of being lost in an inextricable maze of evil, could they save themselves? If not, then: Is God, as Grace, as revealed in the Bible, the Regenerator, Saviour, Redeemer and Restorer of Mankind? The answer to the first question is that in the moral Kingdom, which is that of the righteous life, there is no conceivable means, in harmony with order and law, by which men could redeem themselves from the powers of evil. To the second question, the reply is becoming very clear, that it is God as Grace, in Christ, that is the answer to the manifold problems of history. The point to be grasped here is that empirically the condition of man was hopeless; there was no possible way that he could find so that he might return to God, see His Face, and reflect His image. It is in this sense that the revelation of Grace in the Bible is the revelation of God in Christ. What follows is that men require to think about God in a new way; not as the Creator of things physical and thoughts psychical; but as spiritual, intellectual, moral, gracious, and self-sacrificing; and, specially as these in man and in mankind. The Story of Creation is the connecting link with the Eternal, required by men; but the real history found in the Bible is that of the Re-Creation in Grace. It is that of God's Divine Purpose in Christ; it is that of the dread conflict of good and evil; it is Grace and Sin; and what is very marvellous, it is Grace clothed in human forms serving and waiting upon evil men, and as being actually Sacrificed by Sin. The antithesis is a tremendous fact; it is not necessary to theologise about the matter; the story is written in the life blood of Grace on the

face of the earth; the earth has absorbed that blood; and, what Science is teaching men is that the Life blood of Grace is immortal; it is as Seed, and the Seed is being made manifest in the sight of men in the radiant garments of divine truth.

God has revealed Himself in Grace, in Christ, by the Spirit of Truth. This means revelation of the Seed in Genesis; of types, forms, patterns of heavenly things and thoughts, in Israel; the great empiric conflict in man and mankind; the Christ as revealing the Face, the Image of God, in history; and the Spirit of Truth as guiding men into the Way of Truth. All these revelations are found in the empiric moral kingdom of man in the Bible; it is in this realm they are made manifest. The miniature picture, and parable is the Lake of Galilee, the storm and the disciples in the boat; the Christ asleep; the cry for help; the majestic words of Christ, "Peace, be still;" the calm, and the wonder, who Christ can be when He possesses this power over the storms of nature. The picture can be applied to a man, or to mankind; the great truth is that, when the Lord of Grace and of Glory rises up and reveals God to men, then the empiric earthly powers become powerless; they obey His voice, and there is peace. In other words, this is the divine conception; when Christ is come, and is regnant in Grace, and in the moral world in Science and in Divine Wisdom, then men will no longer trouble themselves about the lower realms of the physical, and the psychical, Kingdoms; they will be subject; their order and laws known; and they will be the servants of the sons of God, of those who have seen His Face in the Lord Jesus Christ.

Men know that the real cause of evil throughout history has been the supremacy of the earthly and carnal over the spiritual; that the darkness has been greater than the light, as proved by the ignorance of men; and that evil has ruled because there was no pure light of truth and no perfect moral law. It is into this dark sinful world that Christ comes throughout history to reveal God to men in Love, as Grace. He brings with Him from Heaven Light as Divine Truth for the Intellect of man, and the perfect Life as moral for the moral nature of man. Grace is as the Spirit of His Spirit; it is the message of mercy, reconciliation, and peace; and it is sacrifice, the denial of self, that is the Divine Form, the

Spiritual Life that is in God for salvation. What has to be noticed here is that Christ is thus shewn to be the antitheses of sinful men ; what they need is what He can give to them ; and what He gives is the ideal, the eternal, the Divine conceptions of truth, righteousness, and Grace as order and law, that is, as the very highest conceptions of Science. The term Science as used here must not be misunderstood ; it is not limited to physical, psychical, and empiric realms ; it is pure Science, as mystical, as related to the fourth dimension world ; it is eternal, universal order and law, as these are now being transfigured in human thought. It does not mean that men are to despise and reject Genesis, Israel, the Jews, and the Christian Church ; but, that if they are wise, and desire to become spiritual, mystical, scientific students, of the realm of Grace, they will follow patiently in these ancient pathways, remembering that they are hedged in for safety ; that they are safe and sacred ; that they are not the full and final revelation ; but they lead to Jesus, the Saviour, to Christ, the King, and to His Kingdom of universal law, which existed before time and will survive all the changes of past, present, and future. The mystical vision is that the spiritual alone is of true value ; that in the spiritual universe there are very many particular spiritual truths ; that the Synthesis of universal Truth is the Lord Jesus Christ, the Perfect Type ; that the Spirit of Truth has produced many, very many, types in general forms among men. The universal Synthesis is not man, or mankind in the likeness of Adam, the fallen, but the Lord Christ, the Ideal, the Saviour, the Son of God.

The point toward which men are being led at the present time is to the realisation of the spiritual, as mystical and as scientific. The physical kingdom, when it is known in scientific order, is no longer conceivable as things ; it is mystical and spiritual as order and law ; things are transfigured, and the spiritual man sees a great objective universe of thought in the light of eternal truth. The psychical kingdom, when known in scientific order, will be found to be a still more marvellous spiritual order ; the very mystery of mysticism, because it is the synthesis in the human mind of law ; the former being unconscious fact in Nature ; the latter becoming semi-conscious thought in man. The empiric realm of thought, when known as the pursuit after truth, and the desire to realise righteousness, must be in the region of the

spiritual; it is seeking for, and trying to find, the scientific order and law. The cause of failure is that men seek in the wrong spirit, and in self-asserting ways; and thus because they despise and reject the mystic vision of faith and hope they wander in the darkness in the great desert of life. The scientific, spiritual, mystical vision, as can now be seen, follows the usual order of development; it begins in unconscious objective fact; it is semi-conscious, inexplicable, subjective experience in individuals; it becomes a conscious pursuit after a Divine ideal; and what Science is now teaching men is that they are being called to look for, and to fully expect, the coming of the spiritual Kingdom of Christ, which will be scientific in its order and divinely wise in its mystical beauty. This Kingdom has been, in parable, as taught by the Divine Teacher, compared to a perfect pearl of great value; and the man who wishes to have it as his possession will gladly resign all other pearls of less value that it may become his property. This Kingdom is like unto Leaven, because it possesses such permeating, diffusing, power; it transforms the unleavened, that is carnal and earthly, and it becomes leavened with Grace from Heaven. This Kingdom is compared to a fisherman, his net, the sea, and what he will find therein; the moral man draws in the net, the good are kept, and the bad are cast away as valueless. The Kingdom of Grace is like an unconscious thing, a piece of money with the King's image on it; of no conscious value to carnal men; yet it is valuable, and it is to be searched for until found. It is like a poor lost sheep that fails to apprehend its dangerous helpless condition; but the Good Shepherd finds the lost sheep and brings it safely home to the fold. It is like the prodigal, foolish, wilful son who claimed his birthright, and who found, through bitter experiences, that this way ends in famine and home sickness; and that the soul of man cannot be satisfied with husks fit for swine, when it is so constituted that it cannot find peace and rest short of Home and the Father's love. This Kingdom is being presented as the parable of a Divine Feast, to which all men are being invited; it is as the marriage feast of the heavenly bridegroom with His earthly bride; and what must follow from the importance of the feast, is that it is to be universal, with Heavenly visitors and earthly wayfarers. The invitation is full and free to all men; let them be warned in time, and accept the invitation so graciously

given; because it may be a truth of great importance, that when the King comes and enters into the feast, then the door may be closed, and those who despised the invitation may be shut out.

But men may ask, why is it that Divine teaching takes the form of parable when the same truths might be conveyed in plain language? To this question the reply would be, is not all education parabolic; that is teaching by likenesses and forms, by ideas and thoughts; by the relations of thoughts to each other as empirically known; and by the true spiritual, scientific interpretation that harmonises and unifies all knowledge. 1. The infant is taught by things, forms, sensations; it exists in a world of parabolic forms, and it cannot interpret their meaning. 2. The forms are being translated into images, ideas and thoughts; the psychical Mind is spiritual in its nature, and thus there is spiritual transformation. 3. The psychical empiric man walks in a carnal world of general parables; his conceptions are all like pictures in a passing show; they are like, or different; they are lessons, problems to study, and the important matter is not the show, it is what the show means; or the plan conceived, the purpose intended, and the end to be realised. Is not this the problem and the parable of life for every thoughtful man; not so much the passing daily pictures and experiences; but what does life really mean, the plan, purpose, and what will the end be? 4. Science, the spiritual, the mystical, tell men that the way to Heaven is by parables. Heaven is in the parables as presented to the infant; Heaven is in the Mind of the child into whom the parables have been transformed: the empiric man is walking in the midst of the Heaven of parables, and he knows it not; it is Science that touches his eyes with heavenly mystic eye salve, and, behold Heaven is open to his vision; the four square City of God is made visible; he is in it, and if crucified to the carnal and it to him, then it is the mystic Cross within the square that becomes the means of divine illumination. 1. Nature, the objective in the widest sense, is a mystical book in many volumes. 2. Man is a spiritual microcosm of all these volumes in one. 3. Man studies this psychical book in every conceivable way, and fails to read and understand what is really a book with many seals. It is the Bible, the Book of Life from Heaven, that brings Light, Life, Grace and Love

to the student ; in other words, Christ is the way to Light, Life, Grace and Love ; and it is the Spirit of Christ, as the Spirit of Truth, that is the Revealer and Guide in the way of Truth, Life, Grace and Love. 4. The mystic vision is to see Christ, as seen by John in Patmos. The effect of that vision "in the Spirit" is to discern, perceive, conceive the human contrast, as expressed in these words : "When I saw Him I fell at His feet as dead." He said unto me, "Fear not ; I am the First and the Last ; I am He that liveth and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death." This is the revelation of Christ, the Eternal, the Immortal, the Saviour and Conqueror. He is the All in all, and in Him all men live, move, and have their being. This is where pure Science veils the face, folds the wings, forms the cross upon the chest, whilst grasping the Sword of the Spirit of Truth and Faith. This is where spiritual transfiguration takes place, and Christ only can be seen. The vision is mystical ; the mystery of all the ages is made manifest in the Heavenly places ; and the revelation is Jesus Christ, the Saviour, the Son of God, the Ideal, the Image, the Revelation and the Revealer of God the Father in Grace and Divine Love.

There is another aspect of this problem, as considered from this stand-point that may be found useful. The thinker requires to place himself face to face with the results of science and divine wisdom ; to make them objective facts as the final synthesis of attainable knowledge. This may be done by assuming, first, that man, every man, is so constituted that he is endowed with power to question the whole universe, so that it may be conceived and presented in scientific order ; and, second, having so enquired the results are that the man finds himself contemplating certain facts, beyond which he cannot go ; they are related ultimates as arising out of the Ultimate. This position has been expressed by a wise man in symbol form, thus $1/?$; which being interpreted into words means : There is that which is above the plane of man, and it is that which is to be praised, adored, the object of wonder, admiration and exclamation ; there is that which is below the line of the enquiring man, and the man, in the nature of things, must remain an enquirer ; he cannot attain to the Wonder that is Absolute.

What this means is, that as matter of fact, man is so con-

stituted that he is in a true sense like a note of interrogation. This is the notable thing about man that he has the power to ask questions; to relate and condition thoughts; and thus to attain to Scientific Knowledge. If the man follows the method of Christ, then he can pursue his way by using the question forms: Whence? When? Why? What? How? Who? By whom? Whether? Having used these to the widest possible extent, then what the man finds himself contemplating, in the final synthesis, are these terms: Force, Life, Spirit, Mind, Intellect, Moral Power, Grace and Sacrifice. The questioning man, and the related ultimate symbol words, are, as objective facts, the consummation of all particulars, individuals, generals and universals.

The man it may be conceived has studied this objective universe of thought as something apart from his own being; what follows must be that the questioner will begin to question what is subjective in himself, what really constitutes his being. As already suggested this is the psychical world of Spirit and Mind; and this is where the ideal is found as compared with the real. It is not necessary to explain here that the final synthesis of the subjective will be found to be in harmony with the objective; it is a true spiritual transmission and reflection; thus face answers to face; the microcosm is the complement of the macrocosm.

The objective is to the man as unconscious thing, an object about which there has been enquiry; the subjective is to the man as semi-conscious; it is self, in an indefinite manner, being studied. With the intellectual and moral man there is consciousness of questioning, of enquiry, of relating and conditioning thoughts. The man is found, he discovers himself in the act of comparing, analysing and synthesising his thoughts; and rest is not possible for the Intellect until the thoughts can be placed in their order and classified in their harmonious relations. The history of philosophy is the record of what wise men have thought and done in this realm in the pursuit of Truth and Righteousness. What Science is now proving is that there was a possible way, from the beginning, of man advancing from the state of innocence, by empiric enquiry, to scientific knowledge and divine wisdom; but he became self-centred and self-asserting, and thus the way was lost, the man fell, he wandered in the desert of error and in the land of unrighteousness. These truths can

be expressed in different forms ; but they all amount to this : Man was found in a lost condition ; the light of truth from heaven was so refracted in him that the light became darkness ; and the life that was heavenly was changed into the state of moral death ; in other words, there was inability to see the Face of God, or reflect His image in the life that is moral. The Spirit of God had created the visible creation as objective ; the Spirit had generated a divine spiritual world in the mind ; but the man had failed to attain to truth, righteousness, dominion, conscious likeness to God spiritually.

What has to be noticed here is that being, in the becoming, in development, at the empiric, the intellectual and moral stage, had become perverted, dark and dead ; and man could not convert, regenerate, find the light of truth or bring life out of death. Yet the man was the spiritual creation of God as unconscious and semi-conscious ; he did not comprehend the thoughts and works of the Spirit in Nature and in his own Mind. Spiritual Regeneration means the Spirit Life that is in Christ, by the Way of Grace ; it is a Divine living seed, and the manifested name for this Life is Faith. Now Faith is, by its very nature, both Light and Life ; it is the basis of the Regenerate Life ; it is Life from, and union with, God in Christ. The dark star, the man, lost in the darkness, received the Light from the Sun of Grace, and Life from the living Christ. Heaven came down to Earth, and thus the first line of Light was made manifest.

It is not necessary to enter into details here to show that the Seed of Faith, the Light of Life from Heaven, contains all the power and the potency that is heavenly. Of necessity there is inherent in Faith what will develop out of the Seed ; within the germ of Faith there exists Hope, Patience and Love, even though these are not as yet made manifest in living forms. The strange thought arising here is that the line from Heaven, known as Faith, is equal to the line in man, humanity, mankind, conceived as the line of Hope. It is Life in what is saved ; it is not the fallen man or mankind, but Christ in man and in mankind as the Hope of Glory. It is plain that this must be so ; the first line is the Vision of Christ as seen by Faith ; the second line is Christ, the Light and the Life in Grace as the Hope of humanity. It is Christ by His Spirit indwelling in regenerate man and mankind. Christ is the Spiritual Life ; because He lives there is life in Faith and

Hope ; but, let there be no mistake here, man and mankind count for nothing in this work of salvation ; the Worker is the Divine Spirit, and the individuals are only vaguely semi-conscious of these spiritual truths. This may appear strange to those who have not considered the facts, but it can easily be seen that the natural mind and the spiritual mind are analogous.

This leads onward to the consideration of the third line, that of the Divine Patience of the Spirit of Christ in the redemption of mankind. This is that third side of the square already referred to, and the question here is this : Where will this line be found, that is, the development from Faith and Hope ? This also is the work of the Divine Spirit ; and what is very strange, but wonderfully true, men actually possess the history of the development of this line, and the complete proof of the Patience of the Spirit in the redemption of mankind from the power of evil. In plain words this line is the Bible History of mankind ; and it is the Bible that reveals the line of Faith from Adam to Abraham ; the line of Hope from Abraham to Christ, Incarnate in humanity ; and in a special sense the line of Patience, in the Spirit, during the Christian era. All this is only expressing the truths found in the Bible ; that by Faith Abraham saw God ; that Christ Incarnate is the Hope of humanity ; that the Patient Divine Spirit has been the Light in the darkness ; the Pillar of Cloud and Fire in the Desert ; and the Divine Guide of the redeemed to the land promised to Faith and possessed by Hope.

What these divine truths teach men may be expressed in this form : The spiritual life is that of Faith in God, like unto the life manifested by Abraham, the friend of God and the father of all the faithful. The realisation of Faith, and all the promises of God, are to be found in the Son promised, Christ our Hope. How Christ is revealed to men by the Patient Holy Spirit of Truth is the theme, or the burden, of the Sacred Scriptures. The faithful reveal, make manifest, in the world the biology of the realm of Grace ; the hopeful are those who are the anatomists of the gracious life that is hid with Christ in God ; the morphologists are the patient students of the Word of God, who study all types of life, gracious and evil ; the physiologists are those who in the spirit of love consider and try to live within the kingdom of love ; who realise and understand that love is the fulfilment

of the moral law; and that self-renunciation, self-sacrifice for Christ's sake, is the consummation of all law throughout the universe.

The Divine order of development may be explained thus :
 1. Nature reveals the power, truth, goodness and wisdom of God. 2. Man is the marvellous living Synthesis of Nature. 3. By Nature and Man, as revealing the Divine Purpose in Creation, there is Light and Life to guide man to the Rest, the Love, that is in God. 4. The fall of Man is written in history in letters of blood and shame. 5. Christ is Spiritual Light; and in Him is Spiritual Life. The Bible is the Revelation of Christ in Truth and Grace. 6. Christ is the perfect, Ideal, Living Man. 7. Christ is the Image of God, in Grace, for the Salvation of mankind. 8. Christ is the Divine Sacrifice for sin, the At-one-ment, the Peacemaker. 9. Christ reveals in the Bible all the particulars of the realm of Grace in their order. The Spirit of Christ is the Spirit of Truth and Life by the Divine way of Faith, Hope, Patience and Love. The Apostle of Love explains the life of love in these thoughts :—

“ Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God : for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us we ought also to love one another. No man hath seen God at any time. If we love one another God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him.”

FINIS.

